

The INSTRUCTOR

June
1938

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"Meet
Joseph
Smith"

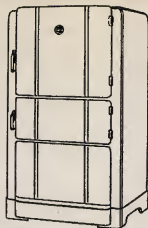
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Cover
Picture:
"On the
Ocean"

(See page 288)





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If you wish to know a charming personality, meet JOSEPH SMITH, title page.

If you desire to know how to make a lesson assignment, consult ADAM S. BENNION, in this issue, page 271.

If you cherish the memory of a prophet read another instalment of JOSEPH SMITH THE PROPHET, page 273.

If you wish to read a little more about the British Centennial, read MY TOUR ABROAD, page 276.

If you wish to know the happiness of not having too much, consult CHANNING POLLOCK, in this issue, page 279.

If you would like to know how to get new inspiration from an old book, HOWARD R. DRIGGS will tell you on page 280.

When you read these articles you will want to read all the rest.



THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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No. 6

MEET JOSEPH SMITH

By Elder John Henry Evans

So much has been said, in the generations that have not known him personally, about Joseph Smith as a prophet, that few of those who are alive now have an adequate conception of Joseph Smith as a man. Some young persons have been known to remark that always they think of the founder of their faith as a boy kneeling in a grove. It never occurred to them that this boy actually grew up.

What sort of man was Joseph Smith?

At various times during the fourteen years that the Prophet guided the destinies of the Church, he was visited by many converts and would-be converts to the faith. For instance: Sidney Rigdon, Edward Partridge, and Parley P. Pratt went to see him from Ohio; Orson Pratt and Dr. John M. Bernhisel, from New York; Brigham Young, Oliver Cowdery, and Heber C. Kimball, from Vermont; Dr. Willard Richards, Orson Spencer, and Thomas B. Marsh, from Massachusetts; Wilford Woodruff, from Connecticut; Edward Hunter, from Pennsylvania; and John Taylor, from Canada.

These men had all heard of the Prophet, usually from his followers. Some of them impressed by his teachings, had embraced the Cause, but others had not. What was their impression on first meeting the man who had founded a new religion?

Three things we must remember. First, Joseph Smith was a young man; he was without education in the ordinary sense of the word; and he lived in the country, away from the cultural influences, such as they were, of a great city. Second, these men who called on him for the first time were, as a rule, older than he was; some of them were college graduates; and nearly all of them had had the advantages of considerable contact with cultural influences. Third, the tendency is always to exaggerate by anticipation what we are about to see for the first time, but have heard of, so that we often are disappointed when we come face to face with that object or person. This is a common experience.

Yet, in spite of everything, the men who went to see the Prophet from various parts of the country were not disillusioned on seeing him. On the contrary, they were satisfied by what they saw and heard. This fact is not something to pass over lightly.

For one thing, they were content with his appearance. He was someone on whom the eye rested with satisfaction. In physical appearance Joseph Smith was a large man. He stood six feet in his stockings. And he was large in proportion. At thirty-eight he weighed two hundred and twelve pounds. And then, he had an air about him, an air that Josiah Quincy thought was "kingly." He *looked* great! He impressed every one, his foes even, by his appearance and manner.

For another thing, Joseph Smith had an extraordinary mind. Let us not forget that. The Prophet's mind was not of the ordinary mold. The size of a man's intellect is to be measured by the size of the ideas to be found there. Regardless of where Joseph Smith got his ideas, the men who went to see him were sure that he had ideas. He talked; they listened, and judged. It was certain that his mind was big enough to get itself around ideas of tremendous importance. And most of these men—Orson

for instance, and Sidney Rigdon, Dr. Bernhisel, and Orson Spencer—were accustomed to deal with ideas. So they knew by this token that the Prophet had a fundamentally good mind, a capable intellect.

And, for still another thing, Joseph Smith possessed a charming personality. We must not forget that, either. He was what is called a magnetic man. People instinctively liked him—if they were let alone by others who had reason to dislike him. That was because he instinctively liked people. His prime interest was, not in money or power or fame, but in human beings, whether old or young, poor or rich. He loved people. With people he was always at home.

Joseph Smith had some qualities that draw others to us. He was inherently a good man. His instincts were wholesome. Utterly fearless, he stood against the world without flinching. His courage was beyond all praise, and courage is an extremely rare quality in human beings, as only a little observation will reveal. No man ever had a higher sense of justice and fairplay than the Prophet. Not only did he desire justice for himself, but he was willing to fight for justice for others, even his enemies. Goodness, a sense of justice and right, courage unsurpassed, coupled with a strong sense of humor—these were the qualities which, in large part, drew such men as Brigham Young, the two Pratts, Wilford Woodruff, Orson Spencer, John Taylor, and the others we have named to the Mormon Prophet, and the more they knew of him, the greater their belief in him.

No one needs better evidence than this that Joseph Smith had an extremely attractive personality. That such men as we have named were attracted to him, is a sufficient tribute to his greatness.

LEISURE TIME

It takes a highly intellectual individual to enjoy leisure. . . . Most of us had better count on working. What a man really wants is creative challenge with sufficient skills to bring him within the reach of success so that he may have the expanding joy of achievement. . . . Few people overwork; plenty overeat, overworry, overdrink. . . . Few realize the real joy and happiness of conquest. The basis of mental health for the average adult is more work, provided the work is not mere drudgery.—Dr. Jay B. Nash in *The Value World*.

PRINCIPLES OF TEACHING

By Adam S. Bennion

THE ASSIGNMENT

In any worthy undertaking success doesn't just happen—it is attained. And the attainment rests upon carefully prearranged plans and their execution. A good class discussion has as a prerequisite a well thought-out assignment. Such an assignment tells pupils what to prepare and how to go about the preparation. It distinguishes objectives—it whets the appetite of learning—it creates an intellectual urge which craves satisfaction in newly discovered information.

The characteristics of a good assignment are listed in *Modern Methods of Teaching*, by Wilson, Kyte and Lull, as follows:

(1) It is made cooperatively by the pupils and the teacher, with the definite purpose in their minds of meeting some thoroughly understood need or needs. (2) Specific directions are worked out so that all pupils understand what they are expected to do in making their contributions to the major activity forming the basis of the assignment. (3) How to proceed has been discussed sufficiently for all to know what methods will be most economical for them to employ in carrying out the assignment. (4) Each pupil has acquired an insight into what will constitute a satisfactorily completed assignment.

The question is often raised as to whether the assignment should be general or specific. Perhaps the best answer involves both kinds. There ought ordinarily to be a general assignment that affects all of the members of a class. The class is made up of all the individuals in the group—its discussing ought therefore to be so made up. But in addition to this general assignment, specific topics given to particular members add an enrichment to the recitation of great value. The services of the specialists are always of inestimable value. That class is best wherein each member in turn becomes a specialist in looking up and bringing in vital observations on life.

As to the best time for making assignments, it is rather hard to give a ruling that best fits all cases. Preferably the assignment should grow out of the discussion of the lesson in hand, and therefore logically comes at the end of the recitation rather than at the beginning. There are teachers, however, who fearing interruption at the end of the hour, map out their work so carefully that they can make the assignment at the outset, merely

calling attention to it at the close of the hour. All other things being equal, if the teacher will make himself hold sacred the time necessary at the end of the hour for this all important matter of assignment, it is likely that best results will follow having the assignment of the next lesson grow naturally out of the work of today. The important thing, however, is that at some point in the recitation, the teacher shall take plenty of time to make a carefully planned and challenging announcement of the work ahead.

One of the most illuminating discussions of the assignment available is a list of twenty-two statements set down in the book, *Acquiring Skill in Teaching* referred to above, for the consideration of teachers in public school work. They cover the subject more effectively than a long discussion could do and are set down here as a basis for a full and complete analysis by the Teacher Training Class.

1. It requires five minutes, or more, to make a good assignment.
2. Often a whole period should be spent in assigning a lesson.
3. The teacher who says, "Take the next lesson," "Next six pages," "Next chapter," etc., is a poor teacher.
4. No teacher can assign a lesson well until she knows her pupils well.
5. No teacher can assign a lesson until she knows it well.
6. Never assign a lesson until you know how it will affect the conduct of your pupils.
7. Never assign a lesson until you can give a good answer to this question, "Why assign this lesson to this class at this time?"
8. No lesson is well assigned until pupils are interested in it and feel a vital need for studying it.
9. No lesson is well assigned until the pupils have been taught how to study it.
10. Let the pupils help select the quantity and quality of the next lesson.
11. Lessons may be assigned at the beginning, in the middle, or at the close of a recitation. One place is as good as another.
12. The assignment should be written on the board and the pupils should copy it.
13. When pupils come to class saying, "I did not know where the lesson was," the teacher is to blame.
14. Never make an assignment until all are listening.
15. Always have pupils recite on what you

assigned, and hold them responsible for the assignment.

16. Assign nothing more than all the class can get.

17. An assignment that is good for one sixth grade pupil may be poor for another.

18. An assignment must appeal to the pupil's experience, his home life, therefore assignments must be made to individuals, not to the entire class.

19. No lesson can be properly assigned until the teacher finds out what the pupils already know about the subject.

20. In a good assignment the teacher and the pupils will ask questions.

21. Of the five formal steps of the recitation, the assignment may well be called the first step—preparation; studying the lesson may be called the second step—presentation.

22. Before a teacher assigns a lesson she should know:

- a. What effect it will have on her pupils.
- b. That all the pupils are able to solve the problems or understand the subject matter.
- c. That all the pupils have time, health

and opportunity to prepare it.

- d. The entire course of study and how this one lesson is connected with the entire course of study.
- e. The amount of real study required to prepare the lesson, not merely the number of pages.

In the light of these suggestions it is urged that teachers be given lessons out of current leaflets, with the request that they bring in detailed statements as to how they would make assignments in the respective departments of Sunday School. May it be stressed that teachers be mindful of the following consideration as they prepare their assignments:

1. Is the assignment made to the class as a whole or does it also involve individual assignments?
2. Should the assignment be given to pupils in writing or orally?
3. Are the assignments made in the light of pupils' interests?
4. From the assignments made will pupils know how to go about its preparation and will they be eager to do so?

WHICH END OF THE HORN

By Ezra J. Poulsen

"If you're not careful, you'll come out the little end of the horn." This was a favorite expression of an older generation when advising youth to be prudent. Fundamentally, the thought was that a showy beginning is likely to taper off to a small, tight ending, the kind nobody likes.

To start into the little end of the horn of life, requires more energy and self discipline at first, but eventually it represents a far more satisfactory scheme of progress. The important thing is not where one begins but in which direction one travels, however; the challenge is always to make the best use of the talents and opportunities one has.

A fine car, good clothes, and money to spend all have a glamorous appeal, and many a youth has neglected school, church, and other important verities to be able to flash these outward evidences of success before his envious fellows. Thus he has qualified under the terms of the old saying by entering the big end of the horn, only to find life squeezing him tighter as the years go by. Insufficient training, particularly of the self-disciplining kind, impaired spiritual vision, and declining powers close heavily around the man who tries to maintain the appearance of achievement without paying the price.

Entering the wrong end of the horn is to start big and finish small; entering the right end, is to heed the law of growth and enlarge the scope of life as we live.

He who goes the wrong way in the horn of life lags behind. He can do little else, his progress being impeded on all sides. He becomes confused, then angry, and finally bitter. Such a person is likely to permit his thinking to fall behind the known facts of his day. He is like the man who went to the circus for the first time, where he saw a giraffe; and after staring at it in amazement, exclaimed, "There ain't no such animal."

Then, lagging behind mentally is but a step from lagging behind spiritually and morally. Distorted, twisted, rationalizing, seeking to justify self always and condemning others comes in the course of time.

Enter the wrong end of the horn, and you are like the proverbial ostrich, burrowing blindly in the sand in the midst of dangers you refuse to see; enter the right end, and like the chambered nautilus, you will build more stately mansions for the soul. As the years unfold, life will be a succession of entrances into new temples, each more beautiful than the last.

JOSEPH SMITH, THE PROPHET

(For Young Readers, by George Q. Cannon. Reprint from the *Juvenile Instructor*, (1866).)

VII

We wish our friends to always remember the manner in which Joseph received the authority to baptize men and women. He did not get the authority from any Church or any man that lived on the earth. He received it from heaven. This is the great difference between our Church—the Church of Jesus Christ of Latter-day Saints—and all the other Churches known among men. This Church is properly organized according to God's will and direction, He having given all necessary commandments on this subject; and the authority by which it is built up is pure, it having come direct from Him, through the heavenly beings whom He sent to the earth.

It was because this authority came from God, that Satan and wicked men hated and persecuted Joseph, and all those who believed his words, when he was alive.

After Joseph and Oliver Cowdery had been ordained and baptized, the spirit of persecution became very strong in the neighborhood where they were living. Professors of religion threatened to mob them, and they would have done so had it not been for Joseph's wife's family. But their threats did not prevent Joseph from pursuing his labors. Besides continuing to translate the *Book of Mormon*, he and Oliver reasoned with the people out of the scriptures, and convinced some of the truth.

In June, 1829, David Whitmer came to the place where they were residing, and desired them to go with him to his father's place in Fayette, Seneca County, New York, and the family would assist Joseph in his labors. Joseph complied with the invitation and remained there until the translation of the *Book of Mormon* was completed. The people in that neighborhood were friendly disposed, and listened with willingness to the truths which Joseph taught them. In the same month in which they moved there they baptized several persons. Among the rest Joseph had the pleasure of baptizing his brother Hyrum. His brother Samuel H. Smith had been baptized at Harmony, Pennsylvania, before they moved to Fayette. From this time forward they continued to baptize.

In the beginning of the *Book of Mormon*

you will see the testimony of three witnesses, Oliver Cowdery, David Whitmer and Martin Harris. These men were very anxious to be the three witnesses to the *Book of Mormon*, which that Book (English edition, page 102), speaks about. God granted unto them that desire. An angel of God brought the plates unto them and turned over the leaves one by one, so that they could see them and the engravings which were upon them. They also had the privilege of seeing the breastplate which was in the box with the plates, and the sword of Laban (see *Book of Mormon*, page 8, English edition), and the Urim and Thummim. Eight other witnesses also gave their testimony, which is also published in the *Book of Mormon*. Their names are Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith and Samuel H. Smith. They testify that Joseph showed them the plates and that they handled them. These, including Joseph, made twelve men who were witnesses to the *Book of Mormon*.



GEORGE Q. CANNON
The author of this history



Above is a reproduction of the artist's conception of how the ancient prophet Moroni appeared before the Mormon leader, Joseph Smith, Jr.

L. A. Ramsey.

When the translation of the Book was finished Joseph made arrangements for five thousand copies to be printed. It was published at Palmyra, Wayne Co., New York.

The sixth day of April, 1830, was the day appointed by the Lord for the organization of the Church. In the meantime Joseph and Oliver Cowdery had received the fulfillment of the promise respecting the Mechizedek Priesthood. Peter, James and John bestowed upon them the apostleship. On the day mentioned the Church was organized, at Fayette, Seneca County, New York, with six members. Their names were: Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith and David Whitmer. Bread and wine were partaken of, in memory of the Lord's death, and Joseph and Oliver Cowdery were ordained and were received by the Church, by vote, as their spiritual teachers—Joseph as the first Elder and Oliver Cowdery as the second Elder of the Church, then hands were laid on those who had been baptized for the Holy Ghost to be bestowed upon them.

Thus was a true and living church once more organized upon the earth—a church which God could call His own, and in

which His power and gifts and blessings could be manifested.

Children, you can see what a glorious reward Joseph received in answer to his faith. In the *Bible* (James 5th chapter, 16th verse) we are told that "the effectual fervent prayer of a righteous man availeth much." Joseph's prayers, while yet a boy, had been of great avail; they brought blessings upon himself and upon all mankind who loved the truth. Through his faith he had been enabled to obtain light, knowledge and certainty upon subjects of which the world had been ignorant for generations; and the heavens had been opened to him and the gospel and priesthood, which are very great blessings to all mankind, if they will receive them. Joseph loved the truth and would rather die than be false to it; and, therefore, the Lord chose him to be His servant and placed him at the head of His kingdom on the earth.

The example which Joseph gave unto all men should not be forgotten by any little boy or girl who loves God and desires to be His child. By reading his history children can see that to be truly great, to be beloved of God and of all good people, they must love the truth and be willing to endure all things for its sake.

(To be Continued)

Earth Mother

By Miranda Snow Walton

The earth is troubled; her all-knowing heart
Is torn and trembling, and her great soul cries
In pitying anguish for her children's sins,
Their blasphemies, their bloodsheds, and their lies.
The earth is weary, and she cannot rest,
She is consumed by sorrow's searing flame;
No greater grief can come to mother hearts
Than knowledge of their children's sin and shame.
But in the day when evil has been paid
Its wage of death, when strifes and hatreds cease,
With merciful and pitying love she leads
Her chastened children into paths of peace.
And deep within her troubled bosom glows
A crystal faith, a pearl without a flaw;
She sees her sons and daughters glorified,
Redeemed from sin by Love's Celestial law.
Then can her mother heart know peace and rest,—
Herself, her children, sanctified and blessed.



MY TOUR ABROAD

By George D. Pyper

IX

At the British Centennial

On leaving Scotland one's thoughts naturally turn back to the beauties of that land, to the places of historic interest and not the least, to the universal courtesy of the people. Ask a Scotchman in his country to tell you where a certain street or building is and he not only tells you, but goes with you to point it out. He'll tell you golf is the greatest game in the world; that St Nicholas and Barrasie Fields are internationally known; that men can play for four pennies and boys and girls at two pennies; that in Scotland it is a poor man's game, while in America it is more frequently confined to the rich. To one even of half blood the land gives an exquisite thrill.

A run of six and a quarter hours took me from Glasgow to Preston where I registered at the L. M. and S. Railway Hotel, another gorgeous palace with equally gorgeous prices. One night was sufficient for my purse strings and next day I was in Rochedale where the British Centennial Celebration was schedul-

ed to take place. I knew nothing of the program but on my arrival at Rochedale I noticed seven large busses ready to leave for Preston. The sides were covered with banners reading "Mormon Centennial," etc. And I was just in time to join the party and be carried back to Preston from whence I had just come. To visit Vauxhall where the first Mormon sermons were preached by Heber C. Kimball and others, is like roaming through a cemetery where old friends are buried; but to my surprise and delight I met there a great number of live Utah people. Among them were President Grant, President J. Reuben Clark and wife, President Richard R. Lyman and wife, President Joseph J. Cannon, President of the British Mission, and wife, President Hugh B. Brown, the Bennetts, Sisters Fox, Beesley, Cannon, Nicholson, Alice Reynolds, The Robbinses, Willises, Evan Arthur, hundreds of missionaries, tourists, old friends too numerous to mention. After visiting the house where the first missionaries stayed, we journeyed down to the River Ribble where the first baptisms



AT THE RIVER RIBBLE

Left to right: Ruth May Fox, George D. Pyper, Presidents J. Reuben Clark, Jr., Heber J. Grant Richard R. Lyman and Hugh B. Brown.



AFTER A HUNDRED YEARS—ON THE RIVER RIBBLE BANK

in England were performed. The meeting on that historic spot was a memorable one. Music was rendered by the Millennial Male Chorus, prayer by Elder Alma Larkin, talks by Presidents Grant, Clark, Lyman, Cannon, Fox and to my surprise, myself. It was a great honor to be asked to speak on that notable occasion.

Returning to Rochedale the Elders helped me search for a hotel. We tried eight without success. I was glad of our failure because the lobby of each one visited was a tavern or liquor counter. The ninth was the Crescent, a small temperance hotel where I found a room, an humble one, in great contrast to the one in the L. M. S. Hotel occupied the night before.

The centenary meetings at Rochedale have been published so extensively that it is needless for me to go over them again in detail. However, reference to the Centennial pageant and Sunday's meetings may not be out of place. The pageant was given in the Rochedale Town Hall before a packed house. The crowd was so great that the spectacle had to be repeated the following night for the benefit of those who had been turned away. Great praise is due Sister Marie Waldram the director, Elder Bertram Willis, the organist, and all who enacted parts. The first part of the pageant was patterned after "The Messages of the Ages," which I had the

honor of managing eight years ago in the Tabernacle, Salt Lake City, but the last part was built around the one hundredth anniversary of the establishment of the British Mission.

Sunday was a sacred day to remember. A testimony meeting was held in the Town Hall which was packed. Fervent expressions of faith were uttered and many tears of joy were shed. The meeting resolved itself into a Sunday School at eleven o'clock. Two good two-and-a-half-minute talks were given in this period. I had the privilege of speaking on the subject of "A Little Child Shall Lead Them", and sang "The Waiting Time," a little song that was handed to me by a stranger, in Philadelphia, over forty years ago, while laboring as a missionary with Elder B. H. Roberts. President J. Reuben Clark, in speaking, said that as I stood there singing he seemed to see and hear George Goddard. That was a fine compliment.

On Monday afternoon I attended a track meet at Spotland Field and I with the Presidents and other brethren and sisters were presented with beautiful British flags. A young Scotchman in kilts gave me mine, which I promised to place alongside my own loved stars and stripes. In the evening the festivities and meetings closed with a Green and Gold Ball, a gorgeous and colorful affair.



Holland

The celebration festivities and meetings being over, I took the "John Bright" train to London. There I met President Grant and his party and was invited to go with them to Holland. Again I crossed the channel, and proceeded to Rotterdam, where I experienced my first and only sickness during the entire journey. I am sure I was the victim of ptomaine poisoning caused by food I ate at a London hotel the day before. On arriving at Rotterdam President Lyman felt my pulse, said, "Young man, you're sick, sent for

a doctor who said I had a temperature of 103 and ordered me to bed. I was taken to the mission headquarters, presided over by President J. Franklin Murdock and his good wife who happens to be the youngest daughter of Agnes Olsen Thomas with whom I had often sung in days gone by. I was soon on my feet again, showed my theatre pictures to the missionaries and had the privilege of attending a great meeting at the "Nutsgebouw," with President Grant and party. About 600 were present. Each of the visitors was presented with a beautiful bouquet of flowers by sweet little Dutch girls in native costume. The mixed bouquets were the most beautiful I have ever seen—roses, phlox, dahlias, chrysanthemums, etc. The meeting was under the direction of Elder William Mulder, Mission Sunday School Superintendent.

A visit to Amsterdam with Superintendent Mulder was one of intense interest. To view the pictures of Rembrandt in the famed art gallery, to ride through the canals of the city; to glide through "Dutch Venice" to get near the Zuyder Zee—these partly made up for my disappointment in missing the "Jamboree," and the unique island of Marken.

My Holland visit was climaxed by an hour's songfest with President Murdock, his golden voiced wife, and the missionaries, then I was off again for London.

(To be continued)

GIFT

How wonderful that cattle lie
Serene, and safe, and still
When night on silver jeweled feet
Steals softly down the hill.

How wonderful that little lambs
Should seek their mother's side,
And silken glowworms light their lamps
When it is eventide.

How wonderful that night should hush
The weary winds to sleep
And bid the starry sentinels
Their silent watch to keep;

How wonderful that it should guide
The fledglings to their nest—
How graciously the night bestows
Her gentle gift of rest!

—Ruth Stirling Bauer
in *Our Dumb Animals*.

THE HAPPINESS OF NOT HAVING TOO MUCH

By Channing Pollock

A few years ago, a play of mine, "The Sign on the Door," was produced in Paris by the Baron Henri de Rothchild, who was then one of the richest men in the world. My wife and daughter and I lived in a dear, cheap



CHANNING
POLLOCK

little hotel in the Rue de Rivoli. We had always been frugal people, who spent less than we earned, and sometimes that wasn't very much. But the play was a success all over Europe, and we felt that we could cut loose; so, one day I took my daughter to a famous dressmaker's and bade her get whatever she liked. And my daughter was so surprised and happy that her eyes filled with tears. When I told the Baroness de Rothchild about it, she laid her hand on the child's arm, and said, "You lucky girl—never to have had all you wanted!"

What rare wisdom there is in that sentence! Most of us believe that happiness comes of having all that we want—which is invariably quite a lot more than we have. We are like the bibulous gentleman who was asked, "When you've had enough whiskey, why don't you say, 'sarsaparilla?'" and replied, "When I've had enough whiskey, I can't say, 'sarsaparilla.'" Like Prosperity, Enough is always just around the corner. Enough is what Jones has—and we've got to keep up with the Joneses. When we've done that, why there are the Smiths, still ahead of us. Heaven becomes for us a place of gold and mother of pearl, and heaven on earth is the ability to buy everything we think we want the instant we think we want it. And pretty soon after that, we stop wanting it. Most of us stop even being *aware* of it. * * *

Most of the things we think we want are like that—baubles in life's shop window; toys for grown-up children. Millions of people were happy without them for thousands of years, and millions of people are happy without them still. Possessions that, sooner or later, possess us. To acquire them, we give up priceless leisure, and security and tranquility.

Like Omar Khayyam, "I wonder often what the vintners buy one-half so precious as the stuff they sell." I wonder often what money gets for us half so precious as the things we give to get money.

"Enough" we *must* have, of course. (I mean to talk more about that next week.) But when we are adequately fed, and clothed, and housed, the more abundant life begins having to do with what is in mind and heart rather than with what is in closet or bank. What I don't understand is why, when we speak of "high standards of living," we always mean mink coats and motor cars. Aren't the standards by which we are ultimately known, and those that bring happiness, born of culture, courtesy, understanding, appreciation and love? Isn't it true that a man is rich less in proportion to what he has than in his contentment with what he has?

For the great majority of us, "enough" is too much. After all, as our best farce writer observed, "You can only wear one tie, and one eye-glass in your eye, and have one coffin when you die—don't 'cha know?" There comes a time when material things require something else to give them value—as gasoline requires to be mixed with air. The truest words I ever heard spoken were those of an Austrian monk, with whom I went up to Vienna after the great war. That was at the peak of inflation; for twenty-five American dollars I had been given millions of Austrian crowns. My companion looked at them, and said, "Why, you're a millionaire!"

I'd just paid 165,000 crowns for a sandwich, so I answered, "Yes, but the money won't buy anything."

"Neither will any other millions," my fellow-traveler laughed. "Hundreds, perhaps. Thousand, yes—if you have tastes beyond eating and drinking, and wearing. But millions, my friend—millions are always Austrian money."

Happiness isn't locked up in vaults; it's locked up in *you*. Take the advice of one happy man: When your good fairy comes along with her three wishes; let the first be, "Don't give me less than I can use well;" and the second, "Don't give me more;" and let your third, and most important wish be, "With whatever you give, give me pleasure in what I have."

NEW INSPIRATION FROM AN OLD BOOK

By Howard R. Driggs

Three outstanding contributions have come to the members of the Queen's Gospel Doctrine Class this year from their study of the *Book of Mormon*. They have seen the story of that book in its vital relation to

the great epic of the religion of the world. The outstanding characters of the book have come to them not only as spiritual leaders, but as real men facing basic human problems. Finally, the gems of spiritual wisdom sprinkled all through this volume of scripture have brought new light and force to the understanding and solution of the problems of today.



HOWARD R.
DRIGGS

For this enrichment and help the class has in the main gone directly to the *Book of Mormon* itself. The writer recalls how some years ago out West, when a class was being led through a series of lessons on this book, that most of the time was spent in argumentative discussions to prove the authenticity of this new scripture. That quest was full of interest and fruitful; but in this present study there has come from actual reading of the Book, even more satisfaction and greater strengthening of testimony as to the divinity of the work.

Within the volume the students have found a story of dramatic qualities. Adventure is there, certainly; conflict of positive and negative personalities; surprising turns of fortune. There are dramatic situations, suspense and climax—all pointed towards the working out of divine purposes. Another contribution of the book is found in the individual characters—Father Lehi, courageous, steadfast, a prophet who not only dared to say but to do; Nephi, staunch and true—

a constructive leader trained in the field of action; Jacob, a wise teacher and interpreter of the word of God; Benjamin, a king and prophet in one. And against these and other leaders and fighters for righteousness the forces of evil typified by Laman and all who followed in his shadow.

Besides the story and the characters is the one thing that gives divine meaning and purpose to the Book—the teaching of the Gospel in plainness and with new force. There is no mistaking the import of such lines as these: "Adam fell that men might be; and men are that they might have joy." "No unclean thing can dwell with God." "I will be your light in the wilderness; and will prepare the way before you, if it so be that you shall keep my commandments." "For it must needs be that there is opposition in all things. If not so righteousness could not be brought to pass, neither wickedness; neither holiness nor misery, neither good nor bad." "There shall be one fold and one shepherd."

One of the best ways to get the force and spiritual beauty of the *Book of Mormon* is to hear certain of its chapters and passages read expressively. "The ear," so one French writer has said, "is the pathway to the human heart." We need to hear more of our choice scripture read aloud well. Listen to the vision of Lehi as it is recorded in I Nephi, and to its interpretation by that devoted son. Let someone voice the blessing of Lehi on his son Jacob as it is written in the second chapter of II Nephi. Hear also the words of Nephi when his soul was in anguish of grief and afterwards filled with spiritual joy when his beloved father had passed away. Harken to the wise words of King Benjamin as they are preserved for us in the opening chapters of Mosiah, or read other outstanding parts of the book, and there will come something of new strength to your soul as well as gratitude for the gift of this new volume of scripture for the enrichment of our lives.

THE MOST POWERFUL THING IN THE WORLD

By Wendell J. Ashton

The rhythm of anthems often beats with the hearts of the people, and indeed the concluding lines of Samuel Francis Smith's *America* pulsate with the ideals of those who have founded this land. Recall his words,

written on a drear February day in 1832: "Our father's God! To Thee, Author of liberty, to thee we sing . . . Great God, our King!"

Those who have given America its real

heritage have been men and women who sang their praises to the Lord, who have petitioned for His guidance in their endeavors, who have given to Him the glory of their successes. America has been founded on faith.

The first migration to this land of which we have record was the result of an answer to a prayer. The Lord brought the Jaredites to these shores nearly four thousand years ago after Jared and his brother had importuned Him to spare them and theirs from the disruption at the time of the building of the Tower of Babel. The eight barges in which they crossed the sea to this hemisphere were lighted by heaven illumined stones.

Likewise, the two later migrations to the American continents recorded in the *Book of Mormon* were ordained of heaven. This was the "promised land" of a prophet of old Jerusalem, Lehi, who was directed here with his family in 600 B. C. History is brief about the Mulekites, who left Jerusalem about 11 years after Lehi, but the *Book of Mormon* makes it clear that they were preserved from the impending destruction of that then wicked city, and led here by God: "For the Lord did bring Mulek into the land north and Lehi into the land south." (Helaman 6:10.)

Nephi, son of Lehi, himself was a prophet and foresaw another epoch-making voyage to America more than two thousand years before it was to take place: "And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, and it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (1 Nephi 13:12.)

Christopher Columbus is known to the world as the discoverer of these American continents, and the year of his accomplishment—1492—is the best known date in American history, but the world generally does not recognize that "the Spirit of God . . . wrought upon the man," as Nephi predicted. Columbus, himself, however, affirms this fact. *Columbus, Don Quixote of the Seas*, an autobiography by Jacob Wasserman translated into English from German by Eric Sutton and published in Boston, brings this out. Quoting Columbus directly (on page 18): "From my first youth onward, I was a seaman, and have so continued to this day. . . . The Lord was well disposed to my desire,

and He bestowed upon me courage and understanding. . . . Those who heard of my emprise called it foolish, mocked me and laughed. *But who can doubt that the Holy Ghost inspired me.*"

Again, it was a thirst for freedom to worship the Author of Liberty that brought the Pilgrim Fathers to New England in 1620. The writer recalls visiting about a year ago the old Church (which now leans with age) in Rotterdam, Holland, in which they held their last service before embarking for the New World. Inscribed on a plaque on the wall are words which tersely but powerfully tell their story: "One in Christ, from Delfshaven July 22, A. D. 1620 the Pilgrim Fathers began their voyage to the New World." Governor William Bradford, one of the leaders of the company, described their landing in his original *History of the Plymouth Plantation*: "Being thus arrived in good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof. . . ." Compare those lines with those in the *Book of Mormon* depicting the landing of the Jaredites. Their stories are almost identical: "And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them." (Ether 6:12.)

Since the days of the Pilgrim Fathers, other faith-filled leaders have risen in this land. Picture George Washington, the "Father of his country, on bended knee, at Valley Forge. Think of wise Benjamin Franklin rising to his feet on the last day of the fifth week of the Constitutional Convention, and declaring: "In this situation of the assembly, groping as it were. . . I therefore beg to move that prayers, imploring the assistance of heaven and its blessing in our deliberations, be held in this assembly every morning before we proceed to business. . . ." The spirit of Abraham Lincoln, who saved the Union, is expressed on the humble United States penny over his profile: "In God We Trust!"

Such is the heritage of America. May its sons ever sing "Great God, our King!"

(May be used as enrichment material for Lesson 19, "The Most Powerful Thing In the World," *Book of Mormon* Department.)



WE ARE ALL ENLISTED

Sunday School Enrollment	338,357
Church Membership	781,586
Sunday School Attendance	254,841

A new theme song has arisen in the ranks of the Church Auxiliaries. "We Are All Enlisted," rings forth with enthusiasm as an answer to the query, "Am I My Brother's Keeper?" With religion playing such a vital part in the progress of mankind, let us see if we as a church are doing our part to the fullest to make better the world in which we live.

Let us take a glance at the chart on this page. Of the 781,586 belonging to the Church of Jesus Christ of Latter-day Saints on December 31, 1937, only 338,357 were enrolled in our Sunday Schools. Of this enrollment only 254,841 were in attendance. With approximately 67 per cent of the Church membership to work with, the assignment of the Enlistment Committees of the various stakes and wards is a very important one. Recent reports from the Juvenile Courts show that of all the cases brought before them, 75 per cent were found to be inactive religiously.

Last month we published the new enlistment plan recommended by the General Board and adopted by the stake superintendents and secretaries, at the meeting held on April 3, 1938. A few amendments to the original draft of the plan were inadvertently omitted. Under No. 1, providing for a house to house canvass, add the following:

Our 1938 census will be taken cooperatively with representatives from the Relief Society, Mutuals, and Primary Associations, under the direction of the ward bishopric.

Under Class Organization after subdivision "A," add the following:

"B." *In the Cradle Roll, Kindergarten, Primary and Church History classes the teachers of each class shall act as the Enlistment Committee for that class, one to act as the Enlistment Secretary. It is recommended that these teachers use students wherever feasible to make some of the missionary contacts.*

Correct schedule of enlistment assignments under Duties and Functions, to read as follows:

1—*First Sunday. Gospel Doctrine Department.*

2—*Second Sunday, Missionary and Gospel Messages Departments.*

3—*Third Sunday. A and B Departments.*

4—*Fourth Sunday. Church History, Primary, Kindergarten and Cradle Roll Departments.*

Under "Steps Taken" correct to read as follows:

3—*A record of cards released on all assignments shall be kept by the Secretary of the Enlistment Director in a book for that structure.*

Number 6 should read as follows:

Articles illustrating methods of approach which may be used by the Director of Enlistment and his committee members will appear in the August, September, October, November and December issues of The Instructor.

For the purpose of the census to be taken the first week in September, blanks will be furnished without cost to every ward in the Church. Sufficient duplicates will be made to give a complete copy of the census to each of the organizations participating as well as one for the Bishop of the ward.

It is expected now that the Enlistment Committee and the Sunday School Officers and teachers will work in close cooperation in order that the remaining 67 per cent of our Church membership will join with the minority each Sunday in religious worship.

As enlistment workers, let us pray for wisdom and the successful accomplishment of our assignment, "to bring them in" to our Sabbath Schools.

*The Enlistment Committee of the
Deseret Sunday School Union Board.*

AS GOD DIRECTS

(For young people. Helpful in Junior Sections)

Years ago, in Salt Lake City, where we now see nice, cozy homes, meeting houses, trees, streams of water, stores and everything to make people comfortable and happy, there was nothing but sage brush where wild rabbits and other animals roamed and the Indians were the only people who lived here.

Far away in the East were a people called Latter-day Saints, who were trying to serve the Lord. Their enemies called them "Mormons" and were very unkind to them. They did everything they could to injure the Latter-day Saints and at last they grew so wicked that they killed the Prophet Joseph Smith

and forced the Saints to leave their homes and to pack what they could in their wagons and go far away, to find another home.

The Latter-day Saints traveled in companies with a captain to lead them. Some had oxen to draw their wagons, because they had no horses, and other pushed handcars across the plains and walked all the way; and when their feet were sore and blistered from walking and they were tired, instead of complaining as the Israelites did, some one would start to sing, and others would join in the song.

The chorus of one song they sang is:

'For some can push and some can pull,
As we go marching up the hill,
So merrily on the way we go
Until we reach the valley.'

After traveling all day, when the sun was going down in the west, the companies would drive around so their wagons would be in a circle; then they would turn in their horses and oxen to feed; and after supper and evening prayer, the women and children would go to bed in their wagons while the men and older boys took turns standing guard—watching all night to see that no Indians or wild animals came to do harm during the hours of sleep.

In the morning, breakfast and morning prayer over, the companies traveled on once more.

In the first company to reach Salt Lake Valley was President Brigham Young, who was then the President of the Church. There were one hundred and forty-three men in the company with three women and two children. They had twenty-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows, seventeen dogs and some chickens.

They reached Salt Lake Valley, their resting place, July 24, 1847.

The next day was Sunday, so two meetings were held to thank God for his goodness.

Early on Monday morning the pioneers began to plant potatoes and grain.

On July 28th the place for the Temple was chosen and Salt Lake City was planned.

The camp was like a hive of busy bees. Other companies arrived and went to work digging and planting, cutting timber from the mountains and making adobes for houses.

When the first crops were ripe and ready to gather, they had a Thanksgiving Day as the Pilgrims had, and all joined in thanking the Lord for His great blessings.

Very few of those brave men and women are with us today, and these should be highly honored and we should try to be faithful and obedient as they have shown us how to be.

—*Kindergarten Plan Book*, pages 70-71.

Be Kind to Animals

(Note.—As National "Be Kind To Animals Week" will have passed before delivery of this issue of *The Instructor*, it is suggested that in the Junior departments some time in June a short period be devoted to kindness to animals. The following article offers some good suggestions for such a period.)

A very practical application of the Golden Rule, for children, is a proper celebration of "Be Kind To Animals Week," writes Marion Brownfield in *Our Dumb Animals*. All children are interested in animals, and to treat them with consideration is an application of the Golden Rule that they can easily understand. A very good text to use as the lesson theme is from Coleridge's "Ancient Mariner," as follows:

"He prayeth well, who loveth well
Both man and bird and beast.

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

The week before this Be Kind To Animals program, ask the children to notice animals and come prepared to tell something they have observed about them, such as a bird building a nest or a dog carrying a

package, the idea being to call their attention to animals and win a sympathetic interest. Ask them to notice when an animal has helped a human being, and when a human being has assisted an animal. If the children cannot find some real happening to report, ask that they bring an animal story to be read to the class. Ask any who have snapshots of pets to bring them. Ask those who haven't snapshots to bring some magazine pictures of animals—of any description—the more variety the more interest!

When the day for the lesson comes have the room decorated with animal pictures. Inexpensive reproductions of Landseer's and Rosa Bonheur's animal pictures are easy to get from a picture or school supply store. Number every picture hung up and give the children numbered papers upon which to write the name of every animal that they can identify. Award a picture to the child who

writes the largest number of correct answers. While stress should be laid upon treating domestic animals kindly, a few pictures of wild animals will make this lesson more interesting for boys.

Another point to bring out in the lesson is the importance of daily care for animals, rather than spasmodic kindness. Discuss with the children whether a horse appreciates an apple or lump of sugar once a week as much as he does a drink of water every day, or a shady place to wait on a hot day. Call their attention to the need of every

animal for daily food and water and a comfortable place to sleep.

If there are any Boy Scout or Camp Fire Girls ask them to tell how their organization treats animals. With older boys and girls information from the Humane Society on what to do when an animal meets with an accident on a public highway is practicable.

There are good rabbit, bird and horse stories by Ernest Thompson Seton. Mr. and Mrs. Martin Johnson have written many magazine stories of wild animals in Africa, where the lesson is friendship with the camera, instead of the cage or gun.



GOOD NEWS FROM THE TONGAN ISLANDS

A 71 per cent average attendance as based on potential enrollment is the record of the above Sunday School at Bagai, Haapai in the Tongan Islands. This school is representative of the Sunday Schools throughout the mission.

Unusual interest is shown in these island Sunday Schools as evinced by the mission average attendance of 63 per cent. There are 22 organized Sunday Schools throughout the Tongan mission. The work is progressing well under the capable leadership of Mission President Emile C. Dunn, and the people show a great deal of interest in Gospel study.

"NOW AND THEN"

The habit of taking a drink only "now and then," usually leads to more "now" than "then." "First the man takes a drink. Next the drink takes a drink. Then the drink takes the man."

Thomas Lysons Martin

The subject of this sketch was born in Manchester, England, November 21, 1885, the son of James and Mary Ann Martin. The oldest of fourteen children born to his mother, Dr. Martin is himself the father of seven



DR. THOMAS LYSONS MARTIN

children, six of whom are alive. He married Hattie Paxman, of American Fork, in 1911. He was in his sixteenth year when, alone, he came to America. Working on a dairy farm in Holladay, near Salt Lake City, he saved money to help his parents to immigrate.

When the family arrived in America, they settled in American Fork. Here Thomas worked till he had money enough to take him through the B. Y. U., in Provo, where he was graduated in 1912. For the next six years he was principal of the Big Horn, the Millard, and the Emery Academy. Meantime he saved money, with which he went to Cornell University, and here he was graduated with a Ph. D. In 1921 he became professor of agronomy at the B. Y. U. He is now Dean of Applied Science there.

Dr. Martin has always been interested in religion. With the exception of three years, when he was stake superintendent of the Y. M. M. I. A. in the Utah Stake, he was a teacher in the Sunday School. For a time, too, he was the class instructor of a high priests' quorum in his ward. Later he held the same position in the stake. In addition, he has been a chorister in the Sunday School, for he has had training in music and sings beautifully.

Moreover, Dr. Martin is widely traveled. In 1930 he attended a soil science convention in Russia. While on this trip he visited nearly all of the missions in Europe, and met hundreds of Saints in their religious gatherings. Six years later he repeated these experiences while he was a delegate to a bacteriological congress in London, England. On similar missions he has visited many of the churches in the United States. Dr. Martin has also written articles on various scientific and religious subjects for local and national newspapers and magazines.

His appointment to the General Board of the Sunday School augurs well for the cause.

THE DIFFERENCE

Ten million men
Went forth to fight
When forty statesmen
Called it right.

They fought and died,
Ten million strong,

To prove the forty
Statesmen wrong.

Had statesmen fought
And died instead,
Their life had cost
But forty dead.

—Virginia Union Bulletin—
in *Our Dumb Animals*.

THE DESERET SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

JOTTINGS ALONG THE SUNDAY SCHOOL WAY

Cut short those preliminary notices.

Substitute the preachers with activity teachers.

Avoid that summer slump by renewed vigilance.

"Don't try to excell others—try to excell yourself."

"That man is to be pitied who, when alone, finds himself in poor company."

An old slogan that needs to be revived: "Cultivate that Sunday School smile."

Make the Sunday School Union so interesting none can afford to miss it.

Reduce that tardy line (it still seems to be a crying evil)—then tell us how you did it.

The average man uses only 10% of his power, says a psychologist. Let's put the other 90 per cent into Sunday School activity.

The most vital hour a man lives is the hour when he chooses what he will do with his leisure time.

If the class is not getting the Quarterly and the teacher fails to read *The Instructor*, what in the name of Sunday School efficiency is being taught?

"While the colt has a tender neck and is able to learn, the trainer teaches him to go as his rider directs."

Your Sunday School power is determined by:

1. Your personality.
2. What you know and do not know.
3. What you can and will do.

Doesn't the exodus of Sunday School members on Fast Day at the close of the school, perplex you? All should be encouraged to remain and receive the spiritual strength of the Sacrament.

The month of May closed on Sunday School Stake conferences. On the whole they were successful and very enjoyable; but, they do not meet the necessities of our Sunday School work. What we need is a more direct contact with separate department teachers.

STAKE AND WARD SUPERINTENDENT'S PROJECT FOR AUGUST

Supervision of Class Work

1. What help does the Assistant Superintendent in charge of class work in each school give to his teachers. Be specific according to wards. *Handbook*, pages 34-41, and page 51.

(a) Does the Superintendent in charge of classwork in each ward, study each lesson in each department that he supervises? If not, has he a better way of supervising intelligently and of knowing when help is needed. If so describe it.

"LO, OUT OF THE DUST"

By A. HAMER REISER

Vignettes of the prominent characters of the *Book of Mormon* and the essence of the message of each formed the substance of the program of the Deseret Sunday School Union presented in the Tabernacle in Salt Lake City, April 3, 1938. The techniques of pageantry were employed to produce the dramatic effects and to deliver the stately messages.

The prologue revealed Mormon delivering the plates of the *Book of Mormon* record to his son Moroni.

The first part to follow showed the events immediately related to and associated with the coming forth of the *Book of Mormon* in our times through the instrumentality of Joseph Smith.

Part two featured six eminent characters of the *Book of Mormon* delivering their soul-stirring messages. They were, Lehi, Nephi, Benjamin, Alma, Abinadi and Samuel.

The problems of action, artistically posed tableaux and characters speaking away from the focal point in the huge Tabernacle with its unique acoustics were solved by radio transcriptions made in advance of the pageant presentation by the characters with speaking parts. These were broadcast through the amplifier system of the Tabernacle over the facilities of KSL.

Lighting and costuming effects were gorgeous.

The music of the great organ played by Professor Frank W. Asper and vocal numbers by Wallace Sudbury, P. Melvin Peter-

sen, David Seegmiller, Kenley Whitlock, Hulbert Keddington and Norman Gulbransen added an atmosphere of beauty and inspiration.

The pageant script was prepared for the committee by Elder Wendell J. Ashton. It featured the intrinsic themes of the *Book of Mormon* impressively and caused many to ponder thoughtfully upon its profound Gospel tone. Extra copies of the entire script were prepared for Sunday Schools and other groups which may desire to produce the pageant. Write to the Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah.

Frank K. Seegmiller, chairman of the committee, in the preparation of the program had the assistance of Tracy Y. Cannon, M. Lynn Bennion, P. Melvin Petersen, Lucy G. Sperry, Gordon B. Hinckley and Wendell J. Ashton, also of the committee and in addition Mrs. Josephine M. Goff and Albert J. Southwick, pageant directors of wide experience.

KSL technicians Eugene G. Pack, Richard Evans and Mel Wright, with sound technician Fred G. Taylor, solved the broadcasting problems with consummate skill.

Miss Lisle Bradford assisted P. Melvin Petersen in organizing, training and directing a Sunday School chorus which added a vigorous note to the musical features of the program.

The pageant contributed an illuminating feature to the celebration of *Book of Mormon* year in the Sunday Schools of the Church.

THE MORMON WAY IS BEST

Of all the ways suggested to handle liquor the Mormon way is undoubtedly the best. That is, to let it alone. Not moderation in drinking, not prohibition, not the licensing of intoxicants, not state sales—but total abstinence is the only way that will prove successful in the long run. And this can be brought about only through education.

Liquor is not only a poison, it is a thief of character. No one can play with it and hope to come away uncontaminated. A woman, herself a "moderate drinker," the other month wrote an article, published in one of our popular magazines, in which she showed that there is no such thing as "a moderate drinker." The moderate drinker does not stay moderate very long—that is the trouble.

Jack London, in his Book *John Barleycorn*, detailed how the man who starts to drink for social purposes becomes a drinker by himself, and then a drunkard. The course is inevitable. It is the first drink that paves the way, and it does so through the social channel. No one knows where that first drink will lead him. The best thing to do therefore is not to take it. Perhaps the worst feature about drinking is that it makes slaves of those who indulge the appetite. There is no such thing as "personal liberty" for the drinker, even though he believes himself "moderate." That is why the writer of the magazine article mentioned above "got on the water wagon"—the safest place.

ON THE OCEAN

Story of This Month's Cover Picture
(Reproduction of an Oil Painting, by J. Leo Fairbanks)

I Nephi 18:9-23

After we had been driven forth before the wind for the space of many days my brethren and the sons of Ishmael and also their wives began to make themselves merry with much rudeness. And I, Nephi, began to fear exceedingly—wherefore, I began to speak to them with much soberness; but behold they were angry with me. And after they had bound me, insomuch that I could not move, the compass which had been prepared of the Lord did cease to work.

My wife with tears and prayers, and also my children and parents did not soften the hearts of my brethren that they would loose me.

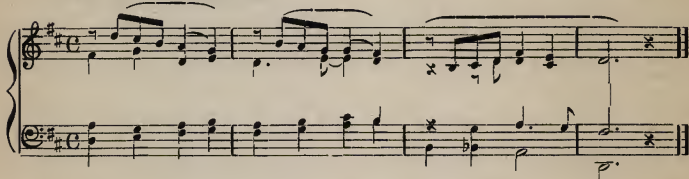
When they saw that they were about to be swallowed up in the depths of the sea they repented and loosed me.

—I Nephi 18:9-23, abridged.

PRELUDE

Moderato molto e sostenuto.

GERRIT DE JONG, JR.



SACRAMENT GEM FOR AUGUST, 1938

(Chorus to No. 73, Deseret Sunday School Songs)

'Twas Jesus died on Calvary,
That all thro' Him might ransomed be;
Then sing hosannas to His name;
Let heav'n and earth His love proclaim.

POSTLUDE





LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

LIBRARIAN'S DUTIES SUMMARIZED

Thinking it will be helpful to summarize the duties of the Sunday School librarian, we offer the following:

It is the duty of the librarian to:

1. Gather all useful books, pamphlets, magazines, visual aids having bearing upon the teaching of Sunday School courses of Study.

2. Preserve these, while making them freely available to teachers and pupils. This will require proper classification, accounting and lending systems and records.

3. Prepare and maintain complete indexes of all these with special attention to making the indexes useful to Sunday School teachers. Topical indexes of titles of Gospel principles and character traits are generally most useful.

4. Know in advance the lessons to be taught in each class so well that indexes can be kept in such a high state of serviceability

that helpful material will be readily available to teachers as soon as they ask for it, or so the librarian can promptly offer it, if it is not asked for.

5. If the librarian is also the magazine director, he should prepare interesting previews of each issue of *The Instructor* and the superintendent should give him opportunity to present these at the regular monthly report and business meetings. The efficient performance of this function makes it possible for the librarian to perform efficiently the function named immediately above.

6. In this capacity the librarian will also have the responsibility of keeping the officers and teachers adequately supplied with the monthly issues of *The Instructor*.

The librarian who will perform these duties will be the Sunday School's lesson enrichment expert, worth his weight in gold.

SECRETARIES



Albert Hamer Reiser, General Secretary

HOW TO MARK THE ROLLS

First Principle:

The fundamental rule for keeping Sunday School rolls is very simple. It is: *Make the record tell the truth.*

Symbols are suggested in the instructions appearing in each roll book. These are sufficient to record the facts about the attendance of members at the class. For an excused absence the letter "E" is used.

Many people place such importance upon the record of their attendance at Sunday School classes that they desire the record of the class of which they are members to show more than an excused absence when they are absent from their own school, but attending another school or a stake or general conference meeting. For the purpose of statistics submitted in monthly and annual reports, however, such cases should be counted as "Excused," never as present, for they are not present in fact. For the purpose of the individual's record in place of the usual "E," the use of the letter "C" (Conference),

or "A E," (attended elsewhere) are recommended. In no such case, however, should the "C's" on the "A E's" be counted with the actual attendance.

When to Add a Name to a Roll:

Add the name of a member of record—one whose recommend is in the ward—to the appropriate class roll, the *first* time such person attends. On that occasion *subtract* that name from the cradle, excused or enlistment roll upon which it formerly appeared.

Add to the appropriate class roll the name of a Latter-day Saint not a member of record or other person resident in the ward after he has given assurance by attendance three times with reasonable regularity or in some other satisfactory way that he desires to be enrolled and is willing to discharge all the duties of membership. On that occasion *subtract* the name from the cradle, excused or enlistment roll upon which it has heretofore appeared.

When to Remove Names From the Rolls:

(Turn to next page)

Remove the name of any person from any roll immediately upon the occurrence of any of the following:

1. Death
2. Excommunication
3. Removal from the ward
4. Absolute refusal to attend.

Simple non-attendance is not a justification for removal of a name from a class roll. It is reason for transference of the name from the active class to the enlistment roll, but that transference should be made only at the end of the year when the rolls are revised before the beginning of the new classes and then only the names of persons who have not attended once in the preceding six months.

Temporary Removal From Ward:

When members remove temporarily from the ward to attend school in another town or to work at a temple, their names should be removed from all rolls as in the case of permanent removal. Their names can be promptly

restored to the appropriate rolls when they return.

The Sunday School in the community to which they have moved temporarily becomes responsible for them during the time of the temporary residence and the names of such persons should therefore appear upon the appropriate roll of that school during the period of temporary residence.

Excused Roll:

This roll is a record of the names of the people who cannot attend Sunday School as regular members because of conflicting Church duties, regular Sunday employment, home responsibilities, infirmities or prolonged illness. If a person having any such status attends Sunday School, it will generally be irregularly and he should therefore be counted as a visitor in the class he attends. As soon as the reason for his classification on the excused roll is terminated his name should be transferred to the Enlistment roll, if he does not attend, or to the appropriate class roll, if he does attend.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

UNION MEETINGS FOR AUGUST, 1938

Topic VII:

Making Assignments and Directing Study.

References:

Wahlquist, *Introduction To Teaching*, Chapter VII, and *Teaching As The Direction of Activities*, Chapters IX and X.

Procedure:

General Session:

Two demonstrations should be planned. Stake Board members should be on the lookout for teachers who are especially apt at making assignments and directing study in the classroom.

1. *Making Assignments.* A teacher and class should demonstrate the method of making an assignment.

2. *Directing Study.* The same teacher and class, or another, should demonstrate classroom study under teacher supervision.

Note:

The two demonstrations may be fused. At-

tention is directed to the following steps:

1. Reference to the previous lesson.
2. Discussion of the new path.
3. Proposal of new activity.
4. Discussion leading to acceptance of the activity.
5. Explanations anticipating difficulties.
6. Distribution of materials to be used.
7. Distributing the tasks to be done.
8. Supervising the study.

After the demonstrations (limited to twenty minutes), the Teacher-Trainer should lead in a general discussion of the two topics (see the texts).

Departmental Session:

1. Discuss specifically an appropriate assignment technique for each lesson for the next month. List on the blackboard a dozen or so assignments adjusted to individual differences for each lesson. Encourage the teachers to experiment with these.

2. Hear reports on the use of visual aids initiated at the last session.

CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the July Union meeting and present in the Sunday Schools during the month of August are number 213 "My Jesus as Thou Wilt", and number 144 "Kind and Heavenly Father". The latter song is to be used in the Junior Sunday School.

In song number 213 the following suggestions may prove helpful:

(1.) As in the previous issue of *The Instructor* thoroughly master and absorb the "Message and Meaning" of the text. This is the singers first Commandment.

(2.) Master each and every detail of the Music.

(3.) A *Tempo* should be appropriately selected and maintained which will best give naturalness and allow for the expressiveness of the words and convey impressively the great spiritualizing, moving power of this fine song.

As you read each verse, it is to be hoped that a new conviction will come to you of the great significance of the First Great Commandment. "Thou shalt Love the Lord thy God, with all thy heart, mind and soul".

For as Jesus found His Great power in His submission to the Father's will—so may we, His followers, best develop and fasten all that is noblest and best through walking obediently in the foot-steps of the Master.

This whole song is one of reverent devotion and submissiveness to that which has been revealed to us in the Life of the Redeemer during His mortal career and through divine revelation in modern times.

There breathes forth from it a spirit of almost rapturous contemplation at the very thought of being to some degree, capable of doing many of the grand and noble things which He so simply, yet so beautifully demonstrated in His daily walks in life.

There is to be found, also, a deep challenge to stand firm under the strains and pressures of life when trials and temptation beset one's paths and also the reminder that He was not a stranger, to sorrow and grief nor to disappointment nor in having friends forsake and leave Him.

There is to be found a spirit of sweet and calm assurance (especially with the third stanza) mingled with patient trust and joyous anticipation amounting to a zeal or firm resolve to remain valliant and loyal let come what may.

All the above and many more spiritual values are to be found in this song for it surges with pure intents and righteous desires and the star of hope and the anchor of determination are ever held aloft and securely moored in the great and sublime admonitions of Him who died that We might live. Yes, live more gloriously and abundantly.

Keep the contour of this simple, yet expressive melody—"Sempre Legato". Neither too slow, nor too fast also. The places for *Crescendo*—*Diminuendo*—*Retardando* and *Climax* are so obvious that the writer deems it unnecessary to point to them out.

In "Weber's" Melody, he has beautifully suggested these things through a musically and subtle choice of Rhythm-Melody and Harmony discover them.

Make it impressive through *beautiful tone*, *Artistic phrasing* *Nuance* and a *well chosen tempo* with *graceful and artistic Emphases* of meaningful calibre.

Expression is demanded by the structure of the music, and every expressive nuance aims at liberating the *beauty* and *meaning* of the structure for as music becomes *meaningful*, it becomes *expressive*. Remember always that the *Phrase* is the heart of musical expression.

When a song drags or scrambles, what we want is not so much more or less *speed* but *more and better rhythm*.

In song number 144, "Kind and Heavenly Father" we have a *flowing type of melody* demanding a very clear, yet light and supple tone quality and it should sound effortless, sincere and be characterized by grace and beauty.

It will sound best, if taken at a tempo which accomodates itself to two moderately slow beats per measure. This will enable or secure a graceful characteristic type of rhythm which this song demands.

It may be taught as a two part song, and thereby add to its attractiveness where children of more or less musical ability are to be found—and that is everywhere—or wherever deemed desirable. The effort required will fully reward in desirable results.

In the verses the soprano and alto parts need only to be observed or followed to secure quite acceptable two-part harmony and even three-part at the cadence.

In the chorus, however, a more acceptable
(Turn to page 297)

GOSPEL DOCTRINE

SUBJECT: THE BOOK OF MORMON

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Frederick J. Pack, Chairman, Herbert B. Maw and Gerrit de Jong

LESSONS FOR AUGUST, 1938 THE BROTHER OF JARED SEES THE SAVIOR

Lesson 26. For August 7, 1938

Text:

Ether 3-5; Gospel Doctrine Quarterly.

Objective:

"Our spirits existed before they came to this world."

Suggested Outline of Narrative:

- I. Brother of Jared Prepares Sixteen Small Stones.
 - a. Molten them out of a rock.
 - b. Asks the Lord to touch them that they might give forth light for the journey.
- II. Jesus Reveals Himself to Brother of Jared.
 - a. The Savior's finger becomes visible as stones are touched.
 - b. Later He showed His whole body to Jared's brother.
 - c. The Lord reveals many things to Jared's brother.
 1. That He was a spirit but would take on mortality.
 2. That man was created in His image.
 3. Other things were revealed.
 - a. Brother of Jared commanded to write and seal them.
 - b. Two stones to be used later in translation of record were given to Jared's brother to be sealed with the record.
 4. The unwavering faith of the Brother of Jared.

Suggestions as to Supplemental Material:

Have a member review briefly the biographies of Jared and his brother. See *Dictionary of the Book of Mormon* by Reynolds, pages 158-163.

Suggestion and Questions on Gospel Topic:

1. What is spirit? See *Doctrine and Covenants* 131:7-8.
2. Have a member discuss the four stages of individual existence as taught by our Church.

- a. The unembodied state—before we were born on the earth.
- b. The embodied state—mortal existence.
- c. The disembodied state—after death and before the resurrection.
- d. The reembodied state—after the resurrection.

(See *Sunday Night Talks*, by James E. Talmage, Chapter 21 for a careful discussion of this subject.)

3. Discuss the statement of Jesus to the Brother of Jared as to the spirit. (Ether 3:13-16.)
4. Consider the following statements of Jesus as to his pre-mortal existence.
 - a. "What and if ye shall see the Son of Man ascend up where he was before?" (John 6:62.)
 - b. "I came forth from the Father, and am come into the world again, I leave the world, and go to the Father." (John 16:28.)
 - c. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.)
5. Discuss the following, "For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth." (Moses 3:5 in *Pearl of Great Price*.)

THE JAREDITES IN THE PROMISED LAND

Lesson 27. For August 14, 1938

Text:

Ether 6-8; Gospel Doctrine Quarterly.

Objective:

God reveals His will to His servants who are chosen to lead His children.

Outline of Narrative:

- I. The Journey to the Promised Land.
 - a. Two stones touched by God to give forth light were placed in each of the eight barges built for the journey.

- b. On the sea.
 1. Driven by winds toward destination.
 2. On water 344 days.
 - c. The faith and righteousness of the band.
- c. The arrival.
 1. They worship God on landing.
 2. Tillers of the soil.
 3. Taught righteousness.
- d. People demand a king.
 1. The advice of Jared's brother on this matter.
Will result in captivity of the people.
 2. Orihah, son of Jared, chosen.
Other sons of Jared and all of the sons of Brother of Jared refuse to be crowned.
A righteous king.
 3. Death of Jared and his brother.
- e. Conflicts and warfare among the early Jaredites.

Suggestions on Supplemental Material:

1. Compare and contrast the respective attitudes of the Nephites and the Jaredites during their journey to and at the time of their arrival at the promised land. (See *Ether* 6:12, and *1 Nephi* 18:8-25.)
2. Review the reasons given by such prophets as Samuel (*Samuel* 8:1-22), Mosiah, and the Brother of Jared, why their respective peoples should not surrender their rights to a king. In doing this point out the differences between the absolute rule imposed on these peoples, as against democratic kingdom of the British Empire, etc., in modern times.
3. Why are kings with absolute authority out of place on the American Continent?
4. Review again the importance of written records to a people going to a new land. Point out that Jaredites and Nephites had them.

Suggestion and Question on Gospel Topics:

1. What is the difference between revelation and inspiration?
2. Through what methods has the Lord revealed His will to mankind in the past?
3. Point out the needs for direct contact with the Almighty during periods of great religious movements, such as the opening of a religious dispensation, etc. Give illustrations on this point from the *Bible* and *Book of Mormon*.

4. For information as to the teachings of our Church on revelation see *Doctrine and Covenants* 3:4; 102:9; 102:23; 128:9; 132:7.
5. Explanations and discussions made by Church authorities on the subject may be found in *Gospel Doctrine*, by Joseph F. Smith, pages 42-57; *Articles of Faith* by Talmage, Chapter 16; *Discourses of Brigham Young*, Chapter 3.
6. Discuss the statement of Moroni to the effect that the faith of the brother of Jared became so great that "he had faith no longer, for he knew, nothing doubting." (*Ether* 3:19.) Apply the same thought to others.

A THOUSAND YEARS WITH THE JAREDITES

Lesson 28. For August 21, 1938

Text:

Ether 9-11; Gospel Doctrine Quarterly.

Objective:

The Lord carries out His decree to mankind.

Outline of the Narrative:

- I. The Reign of Omer.
 - a. A righteous ruler.
 - b. Driven into a new territory.
 - c. Warfare and revolution among the Jaredites.
All but 30 plus Omer's family destroyed.
 - d. Return of Omer to throne.
Prosperity and peace.
- II. During Many Generations.
 - a. Prosperity during periods of righteous living.
 - b. Contentions and destruction during periods of wickedness.
 - c. Prophets sent to call wicked to repentance.
 - d. After the period of famine and of destruction by poisonous serpents, then a period of repentance, they grew into a powerful people.
 1. Inhabitants covered the land northward.
 2. Trading became extensive.
 3. Metal mines.
 4. People were blessed abundantly.
- e. People turn from God.
 1. Wickedness.
 2. Prophets driven out.
 3. Then came famine and pestilence and wars.

Suggestions on Supplemental Material:

1. Reference is made to horses in this lesson. For a while it was thought by scholars that no horses were on the American Continent before the coming of the white man. Later discoveries have proved, however, that horses did exist here during an early period, afterwards becoming extinct. It will be of interest to have a member of the class trace the history of the horse in America.
2. Domesticated animals now used in Central and South America were possibly used by the Jaredites. A topic on this subject should prove profitable to the class.

Suggestion on Gospel Topics:

1. Instructors should point out how definitely the prosperity and peace of the Jaredites varied with the degree of their righteousness in order to establish the fact that the promised land is a blessed land only to those peoples who serve God. Apply this principle to the present inhabitants of America.
2. A profitable period might be spent in discussing the Justice of God. Though we all have our free agency and are thereby entitled to live as we desire, the Almighty has continuously made provisions to direct those who will listen into paths of righteousness. He does this to nations and peoples through prophets, and to individuals through His Holy Spirit. Have the class present instances of this truth.

THE END OF THE JAREDITES

Lesson 29. For August 28, 1938

Text:

Ether 12:15; Gospel Doctrine Quarterly.

Objective:

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

Outline of Narrative:

- I. Reign of Coriantumr.

- a. An unrighteous king.
- b. A great warrior.
- c. A reign of terror.

Many factions fought each other.

II. Ether, the prophet and historian.

- a. Forced to live in hiding.
- b. Sent to warn Coriantumr.
 1. Final destruction of the people foretold unless he repented.
 2. Promised that his kingdom would be saved if he and his household would repent.
 3. Coriantumr would not heed Ether's warnings.
- c. Ether kept a record of events on 24 plates of gold.

III. The End of a Nation.

- a. Coriantumr vs. Shiz.
- b. All are destroyed in final battle except:
 1. Coriantumr, who is found by the people of Mulek, with whom he lived for nine moons.
 2. Ether, who completed his record. What became of him is unknown.

Suggestions and Questions on Gospel Topics:

1. Discuss faith.
 - a. What is "faith." (See *Ether* 12:6.)
 - b. Distinguish between faith and knowledge.
 - c. Why was it necessary that some have faith in Jesus before He would show himself to the world?
2. Discuss "for if there be no faith among the children of men God can do no miracles among them; Wherefore, he showed not himself until after their faith." (*Ether* 12:12.)
3. For important information on the subject of "faith" see *Articles of Faith* by Talmage, Chapter 5; *Gospel Doctrine* by President Joseph F. Smith, page 122, and pages 635-643; *Discourses of Brigham Young*, pages 236-242; *Sunday Night Talks*, by Talmage, pages 116-126.
4. Review the lives of religious characters with the view of pointing out their faith in God.

UNUSED BRAIN

Is there anybody who works to full capacity. Perhaps we use more of our muscular powers in some emergency. It is possible that our whole emotional nature is exercised under special strain. Below capacity is the brain. Just how much it is

Probably the portion of us that runs farthest capable of doing perhaps no one knows nor can ever know. It is safe to say, however, that many

lobes of the brain are quite idle most of the time. We utilize only a little of the gray matter we possess in even our most exciting intellectual effort. Sir Arthur Keith was probably correct in his assertion that "Only one man in fifty is using his brain to one-half his capacity."

Undoubtedly there is room for improvement with all of us.

The Challenge

MISSIONARY TRAINING

COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett

LESSONS FOR AUGUST, 1938

CONCERT RECITATION

(I Cor. 2:11.)

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

TRANSLATION OF THE BOOK OF MORMON

Lesson 24. For August 7, 1938

Text:

Articles of Faith, Talmage, pp. 267-272;
Sunday Night Talks, Talmage, pp. 286-287.

Objective:

The Book of Mormon was translated by the power of God, but the language is Joseph Smith's.

Care should be taken in this lesson not to go into the mysteries of the difference between what God reveals directly and what He reveals through some person. The Prophet's educational advantages did not permit of his understanding the language of the Plates. Indeed, no man in his time could do that. But God provided a means by which an unschooled youth could decipher that language. This means was the urim and thummim. But the urim and thummim did not supply the actual language in which the thought of the book was written. It only supplied the material. Hence the *Book of Mormon* phraseology is the translator's; the ideas, the ancient writer's.

Outline of Lesson:

- I. The sacred instrument—the urim and thummim.
 - a. Its appearance.
 - b. How Joseph came by it.
 - c. Its uses in ancient times.
- II. Ideas of the book.
 - a. Their character as compared with those which the Prophet was accustomed to.
 - b. Strangeness of the story in the book.
 - c. Elevation of some of the ideas.
- III. Manner of translation.
 - a. Joseph's statement (See "History of the Church," Vol. I, p. 28, and Vol. IV, p. 537.)
 - b. The Lord's (See Doc. and Cov., section 6.)

IV. The fact of the book's divine inspiration.

Enrichment of Lesson:

Ask some member of your class to read, in addition to the citations already given, the following—*A Comprehensive History of the Church*, Roberts, Vol. I, p. 133. This is on the manner of translation. Also he should read very carefully what is stated in the revelation (section 6) on the same subject, by David Whitmer and then give its substance to the class. The statement should not be read in the class.

A third member, one who has taken a foreign language course in school if possible, may be asked to tell how the language of any two translators of, say, the *Gospel of Matthew* would differ. Would it be in thought or in language? Why this difference? What was the peculiar thing about the translation of the *Book of Mormon* by Joseph Smith?

Assignment for Next Lesson:

The teacher might prefer to make the assignment at the beginning instead of at the close of the recitation. At any rate, the assignment should be very carefully made, so that there shall be a definite understanding on the pupils' part. Some individual assignments should also be made. Try to awaken interest in the next lesson by some question to be discussed or by pointing the pupils' curiosity forward.

AUTHENTICITY OF THE BOOK OF MORMON

Lesson 25. For August 14, 1938

Text:

Articles of Faith, Talmage, pp. 273-282;
Sunday Night Talks, Talmage, pp. 288-307.
Other references are given in parts of the lesson.

Objective:

The ultimate value of all that is called holy Scriptures lies in its testimony of the divinity of Jesus Christ.

Two kinds of testimony are considered here. First, there is the testimony of witnesses—men who know whereof they speak. Second, there is the testimony of the Spirit to us—knowledge on our part of the existence of a world of spirit.

Outline of Lesson:

- I. Absence of the testimony of the witnesses to the truth of any part of the Bible.
 - a. No one testifies to the divine inspiration of any book in the Bible.
 - b. What it would mean to us if there were such witnesses.
- II. Testimony of the Eight Witnesses to the divine authenticity of the *Book of Mormon*.
 - a. Who these men were—names of
 - b. Their general character.
 - c. Circumstances under which they saw plates.
 - d. The specific things to which they testify.
- III. Testimony of the Three Witnesses.
 - a. Who these men were.
 - b. Their character.
 - c. The specific things to which they testify.
 - d. The value of their testimony in view of their leaving the Church.
- IV. Testimony of the Spirit.
 - a. How this may be obtained. (See Moroni, chapter 10.)
 - b. Value of this witness.

Suggestions as to Method:

Have one or more of your pupils read *A Comprehensive History of the Church*, by Roberts, Vol. I, pp. 175-6, and give its substance to the class. It tells of the internal evidences of the divine authenticity of the Nephite Record. The teacher, if he cares to do so, may separate the items in the passage and assign only one of them to a pupil. In this case it will be necessary for the pupils to add some material from their own thinking.

Another individual assignment could well have been the agreement in general between the teachings of the *Book of Mormon* with those of the New Testament. (See *Sunday Night Talks*, Talmage, page 290.)

Have the class read carefully the two sets of testimonies concerning the *Book of Mormon*, with a view to ascertaining the differences between them. To which class of persons would each appeal the more? Why do you think so? Try to visualize the circumstances under which each set received a testimony. This will enable you to realize the value of each.

Assignment for Next Lesson:

There should, of course, be a general assignment. For the class members are supposed to study the lesson in its entirety. Then there should be special assignments to individual pupils. (See the next lesson for topics.) Each pupil ought to have a clear

idea of exactly what is required of him. If necessary, he should be helped a little, particularly in the matter of references.

It would be an excellent thing if you found out specifically what books your pupils have at home which would be of use in the preparation of their lessons.

ARCHEOLOGY OF THE WESTERN CONTINENT

Lesson 26, For August 21, 1938

Text:

Articles of Faith, Talmage, pp. 283-295; Appendix 15. Other references are given in the lesson.

Objective:

External evidence is not proof. It is only a tendency, if taken in connection with the testimony of witnesses.

A word of caution is needed here. The teacher should not make external evidence say more than it does. What is said in the objective is to be taken at its face value. Sometimes we are inclined to lay too much stress on external evidence, as if it were conclusive, whereas it only shows a tendency in the direction of the truth of personal testimony. Besides, American archeology is only a young science, with most of its findings ahead rather than behind.

Outline of Lesson:

- I. Place of archeology in the study of the Nephite Record.
 - a. Newness of the science.
 - b. Relation to testimony of witnesses.
 - c. Points that are certain.
- II. Evidence of American Antiquities.
 - a. There was a civilization here before the discovery of America by Columbus.
 - b. This civilization was comparable with that which existed in the Old World at the same time.
 - c. Monuments are found where the *Book of Mormon* requires them to be.
 - d. There are evidences of successive civilizations in ancient America.
 - e. The oldest is the more enduring.
 - f. These ancient civilizations were overthrown to be succeeded by barbarism.
- III. The American Aborigines.
 - a. Classes of:
 1. Archaic.
 2. Toltec-Mayan.
 3. Aztec.
- IV. *Book of Mormon* not necessarily the history of all the ancient inhabitants of America.

Suggestions as to Method:

A pupil might be asked to prepare a talk on the value of external evidence; another on the limits of the study so far as the Nephite Record is concerned; and a third on the degree of ancient civilization in ancient America.

Is there in your ward or your town, either in homes or in a public library, the book *People of the Serpent*, by E. H. Thompson? If so, one of your pupils might be asked to give some interesting points from it to the class.

Assignment for Next Lesson:

What is the difference between revelation and inspiration? To what extent may everybody receive the one or the other?

These two questions may serve the purpose of arousing the interest of your class in

the next lesson. Here is the place to make your assignments, general and individual. See that the assignments are clear, however.

REVELATION AND INSPIRATION**Lesson 27. For August 28, 1938****References:**

Articles of Faith, Talmage, pp. 296-307; Appendix 16; *Sunday Night Talks*, Talmage, pp. 308-318; *Discourses*, Brigham Young, pp. 61-62; *Gospel Doctrine*, Joseph F. Smith, p. 75.

Objective:

Hearken! The Lord has spoken, is speaking, and yet shall speak.

Outline of Lesson:

1. Inspiration.

Choristers and Organists

(Continued from page 291)

two-part arrangement will be secured by using the tenor part an octave higher, for the *first measure, plus the first beat of the second measure* and from thence on, follow or use the alto part as written.

There are so many sweet childish voices capable of part singing, so why not develop their aesthetic senses and thus not only uncover childish ability but at the same time make the songs more attractive and meaningful. It may take a little more time but it is within your possibilities to *seal* and *classify* the voices more effectively in most instances than in the adult Sunday School, hence, *better results*. *Experiment, explore* and execute each project.

Suggestions:

1. Play the song completely through for them with true expression and at the desired tempo.

2. Tell the singers briefly what the song is about.

3. Play it again for them and let them follow by *humming* or singing "ha ha." Get their reactions.

4. Teach it (if need be) a single phrase at a time the alto or lower melody *first*. Rote fashion.

5. *Sing or play for them* and let them respond back to you *unaided*. This is the shortest road to freedom and mastery and perfect accomplishment.

6. *Make haste slowly*. Don't be too anxious to cover all the entire song at one rehearsal.

- 7: They have heard it first in its completeness either sung or played, and now comes the process of building it in *units* as accurately as possible.



HOW HAPPINESS COMES

"Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, 'Here it is!' like the chest of gold that treasure-seekers find."—Nathaniel Hawthorne.

GOSPEL MESSAGES

COURSE C—THE VITALITY OF MORMONISM

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman; Lynn S. Richards, Earl J. Glade

LESSONS FOR AUGUST, 1938 THE PROBLEM OF TEMPORAL SALVATION

Lesson 24. For August 7, 1938

Text:

The Quarterly, No. 24.

Objective:

To show that the temporal needs of man are a vital concern of the Church which seeks to promote his salvation.

References for further reading:

Widtsoe, *Discourses of Brigham Young*, Chapter 20; *Doctrine and Covenants*, Section 42; Talmage, *Vitality of Mormonism*, Chapter 57; Evans, *Heart of Mormonism*, Chapter 33.

- I. Jesus was deeply concerned about human welfare here on earth. His teachings were primarily directed toward effecting better and happier living conditions. He labored constantly to relieve distress and ward off discouragement. The beatitudes, which are placed as an introduction to His famous Sermon on the Mount, list qualities which make for character, influence, and happiness here among one's fellows. "I am come that they might have life and that they might have it more abundantly." (John 10:10.)
- II. Compare the above statement with the following from the *Book of Mormon*. "Men are that they might have joy." (II Nephi 2:25.) Can you think of anything which contributes to joy more than health? The more complete the health of the individual, physically, mentally, and spiritually, the greater his joy.
- III. Health is closely associated with environment. Where poverty, injustice, and spiritual darkness are, unhealthy conditions result. Wherever society overcomes these, and similar evils, health is the result and joy its accompaniment.
- IV. Consider the following statement from Joseph F. Smith: "It has always been a cardinal teaching of the Latter-day Saints that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually and exalt them in the life to come."
- V. Show that, with reference to foregoing statements, even temporal affairs assume a spiritual aspect and give greater joy as they are linked with the spiritual.
"In the mind of God there is no such thing as dividing spiritual from temporal, or temporal from spiritual; for they are one in the Lord. . . . The brethren have been talking about temporal things. We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them.—They are 'inseparably connected.' (Discourse of Brigham Young, p. 20.)
- VI. Religion, then, should be concerned with community molding. The United Order as presented by Joseph Smith, came in response to a recognition of that need. The objective was relative equality in material things, but was conditioned on individual industry. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (*Doctrine and Covenants* 42:42. See also Brigham Young's comment on the same: *Doc. and Cov. Commentary*, p. 295. Also *Doctrine and Covenants* 68:33.)
- VII. The principles underlying the United Order are briefly: (See *Doctrine and Covenants*, Section 42, etc.)
 1. The earth is the Lord's.
 2. Man is but a steward in his possessions.
 3. Surplus property (beyond reasonable needs) belongs to the common storehouse.
 4. Bishop to apportion surplus according to:

- a. Family.
- b. Circumstances.
- c. Wants and needs.

VIII. History of the Order:

Persecution and expulsion of the Saints from Ohio and Missouri left the United Order "an unfinished experiment."

- IX. What evils in our social and economic life today might be remedied through application of the principles of the United Order? See Talmage's *The Vitality of Mormonism*, page 210.
- X. Joseph Smith's plans for the establishment of Zion in Jackson County, Mo., contemplated the actual building of a new social order. Note Brigham Young's comment with reference to building a new social order. (*Discourses of Brigham Young*, page 19.)

THE CHURCH REVENUE SYSTEM

Lesson 25. For August 14, 1938

Text:

The Quarterly, No. 25.

Objective:

The law of tithing is a wise measure in its effects upon the individual and the Church, and carries its own reward through the promotion of the Church with all of its blessings.

References for further reading:

Widtsoe, *Discourses of Brigham Young*, 269-276; *Doctrine and Covenants*, Section 119; Roberts, *A Comprehensive History of the Church*, I, 444-445.

- I. The problem of finance has always been difficult for churches—particularly the Christian Protestant Churches. Worthy Christian endeavor has been handicapped for lack of funds. One of the elements of vitality in Mormonism is its system of finance. The tithing system is efficient in providing operating funds as well as wholesome in effect upon its membership.
- II. History: It will be recalled that the Saints were forced to abandon the United Order due partly to conditions beyond their control, and partly to their own shortcomings. In 1838, however, at Far West, Missouri, a revelation was given to Joseph Smith answering his inquiry relative to what part of the properties of his people should be devoted to the Lord's work. The reply is found in

Section 119 of the *Doctrine and Covenants*. (See also Biblical references for ancient practice.)

- III. The good effects of tithe paying are at least three-fold: *First*, it is the means of carrying forward the numerous church activities. *Second*: It keeps alive a spirit of group responsibility. It heightens the sense of being identified with a great institution or cause. Sacrifice of self to any cause always heightens interest in it. *Third*: It has a salutary effect upon the individual members by curbing selfishness. Any practice which prevents man from becoming completely lost in self, and devoted to selfish interests, is a saving element in that man's life. Tithing does just that—it helps to curb the spirit of selfishness which withers the noblest qualities of his being.
- IV. Giving one-tenth of Self to God through service to our fellows. (Read *Discourses of Brigham Young*, p. 272.)
- V. Tithing brings its own reward. Latter-day Saints do not pay tithing in the primitive sense of bribing Deity for material reward but are confident in the promise of God that blessings will follow tithe paying. Brigham Young said pertinently: "All there is on this earth that we have in our possession is the Lord's and He requires one-tenth of this for the building up of His kingdom. Whether we have much or little one-tenth should be paid in for tithing. . . What object have I in saying to the Latter-day Saints, do this, that, or the other? It is for my own benefit; it is for your benefit; it is for my own wealth and happiness, and for your wealth and happiness that we pay tithing and render obedience to any requirement of the Kingdom. We can not add anything to the Lord by doing these things. Tell about making sacrifices for the Kingdom of Heaven! . . . I would not give the ashes of a rye straw for the man who feels that he is making sacrifice for God. We are doing this for our own happiness, welfare and exaltation, and for nobody else's. This is a fact, and what we do we do for the salvation of the inhabitants of the earth, not for the salvation of the heavens, the angels, or the Gods."

THE CHURCH'S WELFARE PROGRAM

Lesson 26. For August 21, 1938

Text:

Lesson 26.

Objective:

To show that the Church, through its welfare work expresses the Christian ideal of serving God through service to fellow men.

References for further reading:

Harris and Butt, *Fruits of Mormonism*, Chapter 8; Widtsoe, *Discourses of Brigham Young*, 678-681; *Annual Conference Report*, 1935, page 3.

- I. The only avenue by which man can serve God leads through service to His children. Consider parable of the judgment (*Matt. 25:31-46*): "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Verse 40.

The early Christian conception of true religion centers in care for the needy. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (*James 1:27.*)

- II. The Church of Jesus Christ has always sought to relieve social and economic maladjustment as a part of its saving program. Naturally where it has been best organized to that end it has worked most effectively. The L. D. S. Church organization is an effective relief agency. Among the contributing factors are:
 - a. Territorial divisions of Wards and Stakes. With bishops and Stake Presidents working in unison on relief program.
 - b. Ward teachers: contact with families.
 - c. National Women's Relief Society: an organization devoted primarily to relief work.
 - d. Tithing funds: Voluntary contribution from membership for Church maintenance.
 - e. Fast offerings: individual contributions monthly amounting to cost of a meal. (Work out its possibilities for relief if adhered to conscientiously.)
- III. Sample of a year's operation: (Taken from 1934 financial statement.)

Charities. "In addition to charities from tithes as before named, there

has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$360,116.40, which amount, added to the \$158,149.86 paid from the tithes makes the total charity assistance rendered by the Church \$518,266.26."

- IV. A Challenge to Students. There is an angle of the charity picture not included in the text. Honest self analysis is more helpful than self eulogy. The virtues of the past and the efficiency of relief machinery should not blind us to the facts of the present. Why have Mormon communities called for as much or more relief from the Government than the national average? Why are Mormons slipping a little in credit standing with banking institutions? Why do some Mormon towns give an appearance suggesting the remnants of former thrift and industry?

The best relief program is a program which eliminates its necessity through thrift and industry. No more vital recipe for recovery has yet been offered than Brigham Young gave three-quarters of a century ago:

"I have Zion in my view constantly. We are not going to wait for Angels, or for Enoch and his company to come and build up Zion, but we are going to build it. We will raise our wheat, build our houses, fence our farms, plant our vineyards and orchards, and produce everything that will make our bodies comfortable and happy, and in this manner we intend to build up Zion on earth and purify it and cleanse it from all pollutions. Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities and throughout our country we shall ultimately overcome the earth. . . .

"A great many think that the Kingdom of God is going to bless them and exalt them without any efforts on their part. Every man and woman is expected to aid the work with all the ability God has given them. . . . We have no correct individual interest separate from the Kingdom; if we have true interest at all, it is in the

Kingdom of God." (*Discourses of Brigham Young*, pages 679-680.)

THE PROBLEM OF MIRACLES

Lesson 27. For August 28, 1938

Text:

The Quarterly, No. 27.

Objective:

To show that the function of "spiritual gifts" is not to serve as "infallible signs for divinity" but these gifts are the normal response to compliance with natural and spiritual laws.

References for further reading:

Roberts, *Comprehensive History of the Church*, I, 208, note; and II, 18-22; Talmage, *Jesus the Christ*, 147, 151, Talmage, *Articles of Faith*, Lecture 12; Widtsoe, *Discourses of Brigham Young*, Chapter 29; Bowie, Walter Russell, *The Master*, 138.

I. Definition: Spiritual gifts, as referred to in the 7th Article of Faith, have so often been identified with "miracles" that it is important that the latter term be understood. The conception that miracles are something abnormal, an intrusion into the natural course of events, or, as used in the modern technical sense, a break in the natural chain of cause and effect due to supernatural intervention, is not implied in the following discussion. Rather, the word is used to signify "a wonderful event through which God is revealed, or which works for man's salvation." For, surely, God is revealed as well through the normal processes of nature as He could be through the abnormal.

II. Caution: Let it be made clear that Jesus, while He worked many miracles, was not a miracle worker. His divinity is not established by the record of His having turned water into wine but by the effect of His teachings upon humanity. He was loathe to employ His powers to the end that they serve as "signs" for His divinity. See *Matt.* 12:38-39, in which the request for a sign meets with a rebuke. See also *Doctrine and Covenants* 63:7-12, in which seeking after signs to bolster religious belief is severely condemned.

Miracles, while recorded as having served the purpose of identifying their worker with divinity, are neither necessary nor infallible as signs. The same scripture which records the Lord's servants working miracles to that end also records others, opposed

to God, doing the same. Many Bible miracles are paralleled in other religious literature as well. (See Talmage's *The Vitality of Mormonism*, page 120.)

III. The greatest Miracle: Jesus Himself and His mission is the greatest miracle of all. The change that takes place in the human heart, regenerating the sinner into a newness of life is the greatest miracle attesting the divine mission of Jesus. Turning a stick into a serpent will not confirm the spiritual teaching that love is better than hate, but personal application of the principle will prove it beyond all doubt. Recall Jesus' rebuke that "a wicked and adulterous generation seeketh after a sign" and consider it in contrast to His other statement "If any man will do His will he shall know of the doctrine." The conviction of truth must be established from within as a result of personal application of the principles of life laid down by Jesus. Failing to achieve this conviction the non-conformist demands outward evidence (signs) and it is not available. The great truths of Jesus are verifiable daily in repeatable experience.

IV. Note that Jesus promised that "these signs shall follow them that believe." (*Mark* 16:17.) Why is this order of sequence natural? Wherever faith has led us close to God, His power can be made manifest in and through us. This is amply attested by healings as recorded in the Bible and in our own Church history. (Personal experience may be drawn from members of the class.)

WHY I LIKE TO COME TO SUNDAY SCHOOL

By Naomi Shepard MacCabe

I like to come to Sunday School
To hear the music sweet.

I like to see my teacher smile,
As each child takes his seat.

I like to fold my arms and sit
As quiet as can be.
While Sacrament is passed, and think
Of Christ who died for me.

I like to march into my class
And hear my lesson too,
Of Jesus, and just what He wants
All boys to say and do.

I like to come to Sunday School,
Because I know some day
I'll grow to be a better man
Than if I'd stayed away.

BOOK OF MORMON

Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR AUGUST, 1938

CONCERT RECITATION FOR AUGUST

(Matt. 15:15, 16)

Go ye into all the world, and preach
the gospel to every creature. He that
believeth and is baptized shall be saved;
but he that believeth not shall be damned.

HOW THE CHURCH GETS ITS FUNDS

Lesson 24. For August 7, 1938

How to Begin the Lesson:

Find something within the experience of the members of your class. Is the one suggested in the Quarterly satisfactory? If not, get something else. Every organization, small and large alike, must have money to run it. Otherwise it can not attain its purpose. Have your pupils a membership in any organization at school or in private life? There is your natural beginning.

Mastery of the Material:

Here are the points by which the lesson progresses: (1) from small organizations to larger; (2) necessity for the Church to have funds; (3) tithing, which means one-tenth; (4) tithing in our Church and how it is paid.

A practical and effective way of teaching tithing would be to begin with what your pupils enjoy through the payment of tithing by the members of the Church—meeting places, seminaries, temples, and so on.

The Point of the Lesson:

"Pay your tithes and be blessed."

This was the way a former presiding bishop of the Church put the matter. To pay tithing assumes that those who pay it understand (1) the principle of the doctrine and (2) the basis of all spiritual law—that a "blessing" follows obedience of the law, whatever it may be. These topics would make the necessary two-and-a-half-minute talks.

The end of an idea is practicing it.

Enrichment Material:

Today, for instance, in nearly every part of the world men, women, and children meet to worship God. They meet in a house of

worship. The meeting places are made possible through the payment of tithing on the part of those who belong to the Church. Suppose these people did not pay tithing? There would be few meeting places.

How many seminaries are there in the Church? (About 80.) What do these seminaries do in the Church? Who attend them? How are they maintained? Why should there be seminaries? Tell about the Church schools also. How many of these are there? Where are they? How are they maintained?

How many temples are there in our Church? Where are they located? What is done in them? How are they built and kept up? Of what value to you is a temple? What will it have for you in the future?

More Material Needed?

Read the Quarterly carefully. Read, also, the *Book of Mormon* for the material covered in the Quarterly. This will be Third Nephi, chapter 24, and chapter 26, verse 19, and Fourth Nephi 1:3.

HOW TO TELL THE TRUE CHURCH

Lesson 25. For August 14, 1938

How to Begin the Lesson:

Does any member of your class ever ask the question of himself—Which is the true church? Who asked himself this question in 1820? If your pupils have never asked themselves this question, let them suppose that others must be doing so. How important is it that every one know the answer to this question?

There is your cue.

Purpose of the Lesson:

If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not.

Your class recitation should aim to put your pupils into such a frame of mind, such an attitude of spirit, as will help them to see the necessity of keeping in touch with God, who is their Father and who will guide them if they will but give him a chance.

How the Lesson Proceeds:

Having won the interest of the class, your next step is to give them the material which you have prepared for this occasion. Or rather the material as you have arranged beforehand for your class members to pre-

sent. Here is an outline of the material in the Quarterly:

First, an incident out of the lives of members of your class, if you can get one;

Second, the Church of Christ in all ages has the same signs that we can go by;

Third, what some of these signs are—miracles;

Fourth, the true nature of a miracle;

Fifth, some of the miracles in the *Book of Mormon*. These topics will make some good two-and-a-half-minute talks.

Suggestions for Further Progress:

Suppose a person who lived a hundred years ago were to come to life again and suppose he should hear a radio program that came from a great distance, what would he think? Is the radio a miracle? Are there laws on which it is based? What are some of these? Why would the person spoken of think it a miracle?

Call to mind other inventions in our time—the telegraph, the telephone, the automobile, the airplane. Treat them in the same way as you did the radio.

Now take some of the miracles mentioned in the lesson. Are they based on laws? What would happen if we knew these laws? What, then, is the relation between what takes place as miraculous and our knowledge of these phenomena?

Has modern science and invention made it easier or harder to believe in the power of God as revealed in the miraculous? Explain what you mean by your answer.

More Material for You:

Besides the Quarterly and the matter found in the *Book of Mormon*, read *Key to Theology*, by Parley P. Pratt, on miracles and modern development. What things would Elder Pratt mention if he were writing today?

SIGNS THAT FOLLOW BELIEVERS

Lesson 26. For August 21, 1938

How to Begin This Lesson:

Can you suggest a better point of contact than the one mentioned in the Quarterly? If so, use it. But don't forget that a point of contact is needed.

Your point of contact having been established, you are now ready to have your material presented.

What the Purpose of the Lesson Is:

Live in such a way that God can work the miracle of the Holy Ghost in your heart and soul.

How many real miracles can you think of? Write them on the blackboard. Now ask the

class which they would rather have. (You don't forget to list the gift of the Holy Ghost, did you?)

How This Lesson Progresses:

First, the connection between this and the lesson for last Sunday;

Second, why we should not boast of miracles that have been granted to us.

Third, the miracle of hearing the voice of Christ, as recorded in the *Book of Mormon*;

Fourth the miracle of the protection of Nephi and Lehi with fire;

Fifth, the miracle of prophecy, by which the First Nephi learned of things then future.

These topics should really be given by your pupils. But, of course, the assignments should have been made at least one week in advance.

What, More Material?

Well, here it is. What are miracles for, anyway? Under what circumstances should we ask for miracles? If one of our family is sick, should we go first to the doctor or to God, or to both? In other words, should we make use of the art of medicine at all? If so, where does God come in?

Read section 46 of the *Doctrine and Covenants*, verses 11 to 26, for an extremely important statement of miracles in our time. This may very well form part of the basis of discussion of the lesson.

Read, also, besides the Quarterly, *Book of Mormon*: Third Nephi, chapter 8; Helaman, chapter 5; and First Nephi, chapter 11.

THE LORD WILL NOT DO IT ALL

Lesson 27. For August 28, 1938

How to Begin This Lesson:

There is a suggestion of how to begin this lesson in the Quarterly. Does it fit your particular need? If so, use it, but if not, provide yourself with a better one. In any case, you will need something to connect what you are about to give the class with what is already in their experience, for that is the way the mind works.

Development of the Lesson:

There are six points in this lesson, which might very well have been given to as many pupils to present before the class. They are as follows:

1. The question with which the lesson begins. This starts thought in the direction of the objective;

2. A reference to Ibsen's play, the *Wild Duck*, with a quotation from James;

3. The natural tendency on the part of most people to talk rather than to act;

4. What the *Book of Mormon* says about "works of iniquity," and what these are;

5. Teachings of the Nephite Record with respect to good works, with particular reference to the life of Nephi the First;

6. Thought questions at the end of the lesson in the Quarterly.

Additional Material:

Have your pupils read the Quarterly? If so, the lesson will proceed smoothly; if not, can you get at the real reason? Do they have a Quarterly?

What is meant by "good works"? Name some such works as are within the reach of your class? What good works are they doing now? What can they add to these?

Are they making any effort to prevent "works of iniquity" from entering into their lives?

Besides the Quarterly, the teacher should read *Life of Wilford Woodruff* (Cowley), page 484, and the citations in the Quarterly text from the *Book of Mormon*.

Why this Lesson:

Try to get your pupils to serve as much as they can in the Church. Ascertain what service they are now rendering and open up to them what they may do in this respect. *Service is closely associated with happiness.*

If you are acquainted with the book, *The Return To Religion*, you will get many good things from its pages to give your class.



NEW TESTAMENT

COURSE A—FOR DEACONS AND OTHER BOYS AND GIRLS 12, 13 AND 14
YEARS OF AGE

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe and Wallace Bennett

Concert Recitation

(John chapter 15, verse 13)

"Greater love hath no man than this,
that a man lay down his life for his
friends."

SUGGESTIONS FOR TWO-AND-ONE- HALF-MINUTE TALKS FOR AUGUST

- I. Based on the lesson, "Jesus' Love For Little Children." To inherit the Kingdom of God one must have faith and confidence of a child.

The one assigned this topic should read carefully the Lesson Leaflet on this topic.

The disciples did not want the children to molest Jesus.

Jesus told the disciples not to interfere with them.

He said of the children, "For of such is the Kingdom of God."

He meant that those who will belong and do belong to the Kingdom of God have faith; they are not full of the teachings of men and the more readily accept the teachings of God.

God recognized this when He chose young men to do His great works on the earth.

Joseph Smith was a boy when he was called. He had faith and listened to the Lord.

God wants us to think and reason and study. He also wants us to be child-like in our faith and in our willingness to be taught.

To please our Heavenly Father we must learn to save, rather than to be saved.

- II. The love of wealth and power.
 - a. Some love wealth.
 1. For its power.
 2. For its effect upon others.
 3. To gratify their pride.
 4. To obtain services of others.

- b. Jesus taught that it is better to do righteousness.
 1. Wealth is not to be despised.
 2. Service is better.
- c. Jesus taught Apostles.
 1. Those who would be great must serve others.
 2. Our place in heaven will be determined by our service here.
- d. Our service can be done in many ways.
 1. Help in home.
 2. Do our part in Sunday School.
 - a. As teachers.
 - b. As pupils.
 - c. Lesser Priesthood in Sacrament service.
 - d. Older boys and girls on missions.

Let the one who gives this talk relate any methods of service that can be done by the young people of the Church.

JESUS SHOWS HIS LOVE FOR LIT- TLE CHILDREN AND BLESSES THEM

Lesson 24. For August 7, 1938

Texts:

Mark 10:13-16; Weed's *A Life of Christ for the Young*, Chapter 52; *III Nephi* 17:21-25; Sunday School Lessons (Quarterly) 24.

Objective:

To teach that mothers and children are loved of God, and that the faith of a child is necessary for those who would enter the Kingdom of God.

Supplementary Materials:

Matthew 19:13-15; Luke 18:15-17; Moroni 8:4-23; Gore, *Commentary*, page 87 in New Testament section; Rae, *How To Teach the New Testament*, pages 147-150; Farrar, *Life of Christ*, Chapter 46; Papini, *Life of Christ*, pages 216-218; Talmage, *Jesus the Christ*, pages 475-476; *Doctrine and Covenants*, 20:70; Talmage, *Articles of Faith*, page 126.

Suggested Outline:

- I. Jesus questioned by Pharisees.
He teaches them the sanctity of the family.
- II. Mothers bring children to be blessed.
Rebuked by Apostles.
- III. Jesus rebukes Apostles.
Directs that children be brought to Him.
- IV. Jesus blesses children.
Teaches "of such is the kingdom of God."
- V. Jesus blesses Nephite children.

Why did the Jews ask Jesus so many questions? What was the general Jewish attitude toward women and children? What did Jesus teach about children? What is our responsibility toward children in our Church? Sing the song, "Love At Home," in your class. Ask the chorister to have some soloist sing in the general exercises the song, "The Children's Friend."

See note in *Jesus the Christ* (Talmage), Chapter 27.

The fact that mothers desired Jesus to bless their children shows that they believed in Him and considered Him a holy man, indeed, the Messiah who had the power to bless.

Ask pupils to tell what features are included in the blessing of babies in our Church. Have pupils learn and sing in class song number 80, "Forbid Them Not," in the *Sunday School Song Book*.

JESUS EATS THE PASSOVER WITH HIS APOSTLES AND INSTITUTES THE SACRAMENT OF THE LORD'S SUPPER

Lesson 25. For August 14, 1938

Texts:

Mark 14:12-26; Sunday School Lessons (Quarterly), No. 25; Weed, *A Life of Christ for the Young*, Chapter 60.

Objective:

To teach that we should go to the House of the Lord often that we might keep in remembrance this sacrifice of the Savior by partaking of the Sacrament of the Lord's Supper, and renew our determination to serve God.

Supplementary Materials:

Matt. 26:17-30; Luke 22:7-30; John 13:1-30; III Nephi 18:26-33; *Jesus the Christ*, pages 591-614 and notes 1, 2, 3, of Chapter 33; Papini, *Life of Christ*, pages 288-302; Battenhouse, *The Bible Unlocked*, pages 367-370; Farrar, *Life of Christ*, Chapter 55;

Rae, *How To Teach the New Testament*, Chapter 35; Kent, *Life and Teachings of Jesus*, pages 274-277; Dummelow, *Comments of Matt.* 26:17-30; Gore, same as in Dummelow; Tarbell's *Teachers' Guide for 1919*, pages 262-270; *Exodus*, Chapter 12; Tanner, *New Testament Studies*, Chapter 69; Hurlbut, *Story of the Bible*, Chapter 33.

Suggested Outline:

- I. Jews celebrate Passover Feast.
- II. Apostles ask Jesus where they shall eat their feast.
 - a. Jesus tells two apostles how to find place.
 - b. They prepare the feast.
- III. Jesus and the apostles eat together.
Jesus teaches concerning His death.
- IV. Jesus breaks and blesses bread and blesses wine.
 - a. Admonishes apostles to partake often in remembrance of Him.
 - b. Says it is a new covenant.
 - c. To be partaken in remembrance of Jesus.

The Jews observed the custom of sacrificing a lamb as part of their religious ceremonies. Why did they do this? What should they remember by this ritual? Why do we partake of the sacrament? What does it help us to remember? Why do we not practice the law of sacrifice as the Jews did?

Have members of the class read the 1st to the 11th verses of the 18th chapter of III Nephi.

The alert teacher will not lack for material for this lesson. Any one of the references above given will furnish many fine illustrations and facts that will enrich the lesson. Use a picture of the "Lord's Supper" to illustrate this lesson.

Call the attention of the class to the institution of the "Sacrament of the Lord's Supper" among the Nephites, and also among the Latter-day Saints.

Tarbell helps with the following: "This day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah," we read. All these things happened on the last night in Egypt, and then the Israelites made their escape, and crossed the Red Sea and went on to Sinai and finally into the Promised Land.

Now centuries afterwards, the last night of Jesus' life on earth came and He kept that Passover feast with His disciples at Jerusalem. And on that night He gave His followers a new feast to take the place of the old one, a feast which we, His followers, keep still, because He said, "This do in remembrance of me." We call this feast the Lord's Supper.

We take from *The Bible Unlocked*, by Battenhouse: "There are three elements contained in this last parable of Jesus which have elevated it to a supreme place among the sacraments of the Christian Church. The first is the emphasis which Jesus placed upon intimate and living friendship. * * * The second is the new interpretation which, by means of this parable, Jesus gave to vicarious human suffering. Love that suffers is divine. It reveals the character of God. It is the sign of His presence. It is redemptive. The third outstanding element of this sacrament is its mystical suggestiveness. It emphasizes and satisfies the instinctive human hunger for fellowship with God. It symbolizes the soul-sustaining presence of Christ in the life of the Christian believer."

Read the first four notes to chapter 33 of Dr. Talmage's *Jesus the Christ*.

Why do we use water instead of wine? See *Doctrine and Covenants* 27:2; 89:5-6; 27:3-4. Have pupils read these passages.

Have members of the class read the prayers given in the *Doctrine and Covenants*.

Ask the boys of your class to explain what part they may take in the administration of the sacrament.

Discuss under what conditions we should not partake of the sacrament. See I Corinthians 11:27-30; *Doctrine and Covenants* 46:4; III Nephi 18:28-29.

JESUS VISITS GETHSEMANE; IS BETRAYED TO HIS ENEMIES AND IS BY THEM CONDEMNED

Lesson 26. For August 21, 1938

Texts:

Sunday School Lessons (Quarterly), No. 26; Weed, *A Life of Christ For the Young*, Chapters 62, 63, 64; Mark 14:25-52; John 18:12-27; 19:1-16.

Objective:

To teach that earnest prayer brings calmness and power to one even under the most trying circumstances.

Supplementary Materials:

Matt. 26:36-57; Talmage, *Jesus the Christ*, pages 610-617, and notes 5, 6, 7, and 8 to chapter 33; and notes to chapter 34; Kent, *Life and Teachings of Jesus*, pages 278-288; *Doctrine and Covenants* 19:16-19; Farrar, *Life of Christ*, chapters 57, 58, 59; *Bible Commentary* under Mark 14:26-52; Mark 15:1-20; Tanner, *New Testament Studies*, chapters 72, 73, 74; Hurlbut, *Story of the Bible*, pages 610-620; Browne, *The Graphic*

Bible, pages 135-136; Rae, *How To Teach the New Testament*, chapters 36 and 37.

Suggested Outline:

- I. Jesus Teaches the Eleven Apostles.
- II. Jesus and Apostles go to Gethsemane.
 - a. Jesus enters garden with Peter, James, and John.
 - b. Admonishes them to watch and pray.
 - c. Retires alone to offer His prayer to God.
 1. "May this cup pass."
 2. "Thy will be done."
- III. Judas betrays Jesus. Jesus arrested.
 - a. Taken before Annas.
 - b. Mock trial.
- IV. Jesus sent before High Priest.
 - a. False witness borne.
 - b. Jesus is condemned.
- V. Jesus tried by Pilate. Found guiltless.
- VI. Herod scourges Jesus, but finds Him guiltless.
- VII. Jesus turned over to mob by Pilate.

Where did Jesus go after the last supper? Which of the apostles went with Him? What did Jesus ask the apostles to do? What did Jesus do? What was His plea to God? What was Jesus' resolution? How was Jesus betrayed? Before whom was our Savior taken for trial? What kind of testimony did the Jews hear against Jesus?

Teachers will discover a wealth of material in this lesson, and will be under the necessity of choosing those points that will best meet the problems of their class.

The necessity of watching and praying is stressed by Jesus. The fact that help is available through prayer is emphasized.

Obedience, even though it brings pain and suffering, is yielded by Jesus. The Master, even with death facing him, could forgive His enemies and even heal one who was injured while assisting in His arrest. He says, "Come, follow me."

Battenhouse, in *The Bible Unlocked*, helps us with the following: "The struggle in the garden clearly indicates that Jesus foresaw the possibility of a personal escape. It was night, and out across the Mount of Olives toward the desert there was at least the chance of freedom. But what was His freedom by comparison with the doing of the will of God? The agonizing prayer that followed was no mere formality. Neither was it simply an act of personal preparation for a divinely foreordained and, therefore, inevitable event. It was a great spiritual conflict, a battle fought with the weapon of faith. In the supremest sense Jesus here risked His life on God. As in the wilderness

after the baptism, and again on the mount of the transfiguration, so now he was face to face with a crisis. He had, from the first moment of His call, sought resolutely to do the Father's will. He must do it now even unto the draining of the bitter cup of death. To do the will of God, as interpreted by Jesus, meant to share with Him the burden of human redemption from sin and guilt. Love alone was equal to so stupendous a task. The test of love is its capacity for self-sacrifice; its fruit or reward is spiritual peace and tranquility. Jesus came from the garden fully prepared for the cross."

Kent, in *The Life and Teachings of Jesus*, says:

"With this decision Pilate regarded the case as closed, but he soon found that he had to deal with the pertinacity and devilish ingenuity of the high priests. Ordinarily the Roman governors were quite content to leave the punishment of Jewish criminals to the native tribunal. If the sanhedrin in full session had regularly condemned Jesus to death and thus assumed the responsibility, it is more than probable that Pilate would have at once acquiesced in their decision. It is doubtful, however, whether the high priests, even with their influence and the popular prejudice against Jesus, could have carried their point. At least this would have been impossible, if the laws governing the sanhedrin that are recorded in the Mishna were then in force. For no criminal could be tried on the day immediately preceding the Sabbath, or a sacred feast, or condemned at the same session as that at which his case was tried. The object of the crafty conspirators was plainly to throw the responsibility on Pilate and thus to be able to say to the world: 'Even the Roman rulers found the Galilean seducer a criminal worthy of death.' Accordingly, Jesus' accusers went on to reiterate and expand their charge. Pilate, perceiving their purpose, endeavored to shift the responsibility to Herod. Even though Luke alone recounts this incident, the grounds on which its historicity has been questioned are insufficient. In the light of Pilate's statement to the high priests in Luke 23, that Herod sent Jesus back to them, it appears that verse, which states that they pled their case before Herod, is an interpolation from Mark 15. Otherwise the narrative is thoroughly consistent with the situation. Herod's curiosity was natural. Jesus' silence in the presence of "that fox" was equally so. The circumstantial statement that Pilate's act established a friendship between himself and Herod confirms the reliability of the narrative. It is also significant that the Lucan narrative states that Jesus was mocked and

arrayed in royal garments, not by the soldiers of Pilate, but by those of Herod."

Battenhouse offers the following:

"The closing scene of the trial of Jesus occurred on the porch of Pilate's hall. By this time a mob had gathered with an offer of compromise. From that moment the Jewish leaders were aware that the fate of Jesus was in their hands. They spurned Pilate's suggestion that he be scourged and set free; they voted overwhelmingly for the release of the murderer Barabbas; beside themselves with frenzied fury, they demanded that Jesus be crucified. For once, at least, in its history, imperial Rome bowed to the will of a vulgar mob. Justice failed. Brutal hands were laid upon Jesus. Luke significantly records that Pilate delivered Jesus to their will."

Have the members of your class exhibit their scrap books. If a class book is being made, check with them and bring it up to date.

JESUS, OUR SAVIOR IS CRUCIFIED

Lesson 27. For August 28, 1938

Texts:

Sunday School Lessons (Quarterly), No. 27; Weed's *A Life of Christ For the Young*.

Objective:

To teach that we who will indeed "follow" Jesus must be willing to give our all for the Gospel of Christ and be ready to forgive those who wrong and persecute us.

Supplementary Materials:

Matt. 27:32-66; Mark 15:21-47; Farrar, *Life of Christ*, chapter 61; Talmage, *Jesus the Christ*, chapter 35, and the notes thereto; Kent, *Life and Teachings of Jesus*, pages 288-297; Gore or Dummelow Commentary; Comments on Mark 15:21-47; Papini, *Life of Christ*, pages 351-380; Battenhouse, *The Bible Unlocked*, pages 378-380; Hurlbut, *Story of the Bible*, pages 621-626; Tanner, *New Testament Studies*, pages 494-507.

Suggested Outline:

- I. Jesus scourged by Pilate and ridiculed by soldiers.
- II. Jesus taken to Calvary.
 - a. Compelled to carry His cross.
 - b. Insulted.
 - c. Struck and otherwise mistreated.

- III. Jesus raised upon the cross.
 - a. Inscription, "King of the Jews."
 - b. Placed between two thieves.
 - c. Thief who asks consideration given promise by Jesus.
- IV. Jesus' power of character shown.
 - a. "Father forgive them."
 - b. Commends Himself to God.
- V. Jesus dies.
 - a. Spear thrust into side.
 - b. His blood verily spilt.
- VI. Jesus buried in rich man's tomb.

Teachers who will make use of any of the "Suggested Helps" will find a wealth of material which will help to vitalize this lesson. A picture of the hill Calvary, a map on which members of the class can indicate distance from Jerusalem, will add to the interest of those participating.

How did Pilate attempt to save Jesus? Why did Pilate shift the responsibility to the Jews? Why was Pilate afraid of the Jews? Why did he not denounce them and liberate Jesus? How did the soldiers treat Jesus? What did the mob demand? What was Jesus' attitude toward His tormentors? Read the comments in Farrer's *Life of Christ*. How was Jesus killed? Who buried the Savior?

See note in Talmage's *Jesus the Christ* on the meaning of "Golgotha."

Farrer helps with the following in the *Life of Christ*:

"The three crosses were laid on the ground—that of Jesus, which was midst. Perhaps the cross-beam was now nailed to the upright, and certainly the title which had either been borne by Jesus fastened around His neck, or carried by one of the soldiers in front of Him, was now nailed to the summit of His cross. Then He was stripped naked of all His clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams; and at the center of the open palms, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together as they were placed one over the other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross we do

not know; but, to prevent the hands and feet being torn away by the weight of the body, which could "rest upon nothing but four great wounds," there was, about the center of the cross, a wooden projection strong enough to support, at least a part, a human body which soon became a weight of agony.

"It was probably at this moment of inconceivable horror that the voice of the Son of Man was heard uplifted, not in a scream of natural agony at that fearful torture, but calmly praying in Divine compassion for His brutal and pitiless murderers—ay, and for all who in their sinful ignorance crucify Him afresh forever—"Father, forgive them, for they know not what they do."

JOSEPH AND NICODEMUS

"When Jesus died on the cross and committed His mother to the care of John, His disciples seem to have thought all was over and they were so dismayed and discouraged that they went away, leaving Jesus' dead body hanging on the cross. They probably did not realize it, but for all that they did the Roman soldiers might have taken Jesus' body down from the cross and cast it into a pit along with the bodies of the thieves that were executed with Him. The rule was that the mangled bodies of crucified criminals should be cast into the loathsome pit of Gehenna, the public refuse spot.

But, thank God for godly, rich men, like Joseph and Nicodemus. It was through them that the scripture was fulfilled concerning the Messiah, that "He made His grave with the wicked and with the rich in His death," and His body was taken down off the cross and given a proper burial. Some seem to consider it a sign of Christian zeal and to show their own courage, to cast reflections on Nicodemus. In this instance he and Joseph rendered a great service for which they should be gratefully remembered. But for them, Jesus might have lain in the pit of Gehenna and the angels might have had to come there. But God decreed it otherwise. David said, 'My heart rejoiced and my tongue was glad * * * Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' (Psalms 16:8-10).—From Higley's *Sunday School Lesson Commentary* for 1934.

THIS SPIRIT IN MAN

"Every one now believes that there is in a man an animating, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, pretty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. It is what we call personality."—Chas. W. Eliot.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; Ruth Wheelon and Gordon B. Hinckley

LESSONS FOR AUGUST, 1938

AN ARMY TO THE RESCUE

Lesson 27. For August 7, 1938

Point of Contact:

How do we know that some one loves us? Through what he says, how he looks, or what he does. How do you suppose God knows whether we love Him or not? What was "Zion's Camp" a test of in those who were in it? Why do you think so?

Objective:

Not what we say, but what we do for others, is what counts with both man and God.

This thought can easily be brought home to the children through their own experiences—with their parents, with their playmates, with their teachers, with the Lord.

References:

See *History of the Church*, Volume II, Chapter V and following. This is first-hand material. For other accounts see *Essentials in Church History* (Smith), Chapter 20; also, for a new viewpoint, *Joseph Smith, An American Prophet* (Evans), pages 114-122.

Application:

Help the class to think of something each of them may do this coming week for some one else, without making much fuss about it or taking a great deal of credit for it—at home, at school, or in the church. May they report on it next Sunday?

Teacher Helps:

On the blackboard should be placed, by a pupil, the line of march taken by the army. To do this it may be necessary for him to read, or at least glance through, the first reference given above.

You yourself should read that account, so as to be able to create the necessary atmosphere in the class.

THE KIRTLAND TEMPLE

Lesson 28. For August 14, 1938

References:

There is plenty of rich material for this lesson. Read the *History of the Church*, Vol.

II, beginning with Chapter XXIX. Secondary sources are: *Essentials in Church History* (Smith) page 188 and following; *One Hundred Years of Mormonism* (Evans), page 202 and following; *The Heart of Mormonism* (Evans), Chapter 31.

Point of Contact:

Ask the class for their reaction to the meeting place in their ward or branch. Is it sacred to them? If not, why not? If so, why? Help them to see that it is a sacred place—if they make it such. But how do they make it such? What things must they do to create in themselves the feeling of sacredness?

Objective:

If we have the right attitude toward the House of the Lord, it will be a House of the Lord to us.

The material for this lesson should be organized to bring out this aim. The story told in the Quarterly should bring it out.

Application:

During the rest of this day and during the first period of next Sunday, let us see if we cannot behave in such a way as to show our appreciation for the House of the Lord in our ward or branch.

Teacher Helps:

Some of the hymns sung during the dedication of the Temple were written by Parley P. Pratt and William W. Phelps. Look for them in the first reference given above. Perhaps one or more may be read in class by a pupil. Make the assignment beforehand.

See if you can find an account of visions or manifestations at the dedication of the Temple.

THE SAINTS IN UPPER MISSOURI

Lesson 29. For August 21, 1938

Point of Contact:

Have you ever had a quarrel with your playmate? Has your version of the quarrel always been the same as that of the other party to it? Why so or not so?

What version has the father or the moth-

er of each had? In a quarrel what is the best way to settle the difference?

Here is the place to tell the story of the difficulties between the Mormons and their neighbors in Upper Missouri. What effect would the trouble in Jackson County have on the Missourians up-state?

Objective:

In all our troubles with others we should try to settle the differences by talking them out.

What are some of the things over which trouble arises? Between persons? Between families? Between nations? What does the word "arbitration" mean?

What is the best way to bring about peace in the situations named above?

References:

The third volume of the *History of the Church* is mostly about the difficulties between the Saints and the non-Mormons in Upper Missouri. It isn't necessary for you to read all the volume, but merely to glance through the chapter headings for suggestions of material that will make good stories for the class. Assignments, however, should be made to individual members of the class. The works referred to in the previous lesson will give you a general view of the subject.

Suggestions:

Hold this lesson down as much as possible to the experiences of the class. Don't arouse any more bitterness than necessary. Those days are past, the people are all dead, and we live in the present. The main interest for us of these difficulties is not how mean some people can be, but rather how strong and devoted others can be.

Use the blackboard, on which should be

placed, by a pupil, a map of the district. There is a map in the back of Volume I of the *History of the Church*.

FROM THE UNITED ORDER TO TITHING

Lesson 30. For August 28, 1938

Point of Contact:

Ask the class about their earnings, and what they do with them. Question them, also, as to what there is for them to do at home for mother, father, and younger brothers and sisters. This is to bring out the idea that we ought not to be self-seeking in our lives. Besides, if we are to be happy, we must think of others as well as of ourselves.

This is the place to give the lesson about going from the United Order to Tithing, so as to be able to go back from Tithing to the United Order some day.

Objective:

We should cultivate the habit of being unselfish, especially with the Church.

Continue to probe around as suggested above, with a view to turning into sight what the class may do by way of helping around the home, around the church, around the school, and among their playmates. Often selfishness creeps into our life because we do not know how to be unselfish. Especially lay stress on the payment of tithing by the children, even if it amounts to only one cent—provided they earn it.

References:

See Talmage's *Articles of Faith*, chapter on "Practical Religion." Also read the revelation on tithing, section 119 in the *Doctrine and Covenants*.

DESERVES MENTION

George Clifton, in his 84th year, of Magrath, Canada, has attended Sunday School for four years, only missing one Sunday, and was never late. He is the father of ten children.

He has set an example that all should follow.



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

LESSONS FOR AUGUST, 1938

A TEMPLE IN THE DESERT

Story 25. For August 7, 1938

Text:

Exodus 35 to 40.

References:

Hurlbut's Story of the Bible, pp. 147-155.

Objective:

God blesses those who reverently worship Him.

Study of Materials:

A. Outline.

- I. Purpose of the Tabernacle.
 - II. Description of the Tabernacle.
 - a. The enclosure around it.
 - b. Its two rooms.
 - c. Its furniture.
 - III. The Gifts of the People.
 - IV. The Services Performed In It.
- B. Lesson Thoughts.

The true Church of God has always been a temple building people. Before they were numerous enough to build a temple, they first built a simple altar on which they offered up their gifts to God. The Tabernacle was comparatively small, the Holy Place 10x20 feet, and the Holy of Holies only 10x10 feet. In it only sacrificial and ceremonial rites were performed. Only the priests took part in these. The multitude was never admitted into the Tabernacle. The service was of such nature that it kept Israel from worshipping idols as long as they followed the true worship.

Memory Gem:

This is God's house,
And He is here today;
He hears each song of praise,
And listens while we pray.

Songs:

"This Is God's House," *Songs For Little People*, Danielson and Conant.

Picture:

Bible Primer, Old Testament, page 56. "Tabernacle in the Wilderness," 1929 Instructor, page 354. Pictures of Temples.

Point of Contact:

Bring to class pictures of some of our temples. (They are easily obtainable in Eras, newspapers, Guide books, etc.) Talk with the children about these beautiful buildings. Most of them will have seen at least the Salt Lake Temple. Bring out the great reverence in which we hold these buildings and how some day if they live right they will be able to see the beauty on the inside as well as the outside. Wherever we find God's people we find them building temples in which to worship Him.

Application:

Because we are young and have not yet earned the right to enter these beautiful temples we have other buildings where we go to worship Heavenly Father. Can you tell me what they are called? This meeting-house is also called God's house. How must we act when we come here? How should we care for this building? Are there any scratches or pencil marks on the chairs? How can we help care for the floors and carpets? What must we say to our voices when we enter this building? Suppose our feet should feel unruly and want to run, what shall we do?

Directed Activity:

From the picture shown in the class, have the children either draw, cut or tear free-handed the "Tabernacle in the Wilderness." Pin the finished article on the board and talk with the children again of its purpose.

TWO SPIES AGAINST TEN

Story 26. For August 14, 1938

Text:

Numbers 13; 14.

Reference:

Hurlbut's Story of the Bible, pp. 161-164.

Objective:

Courageous and truthful people are honored by God and men.

Study of Materials:**A. Outline:**

- I. The Arrival At Kadesh.
- II. The Twelve Spies.
 - a. How chosen.
 - b. What they were to find out.
 - c. Their journey.
- III. Their Reports.
 - a. Of the ten.
 - b. Of the twelve.
- IV. Results of Their Work.
 - a. On Israel as a whole.
 - b. On the men individually.

B. Lesson Thoughts:

When Israel reached Kadesh they were just a few miles south of the "Promised Land." It was but a "stone's throw" to their rest. Moses had never been in the land of Canaan. He must know all about it before he led Israel there to take it. So the spies were sent in to look it over. Ten of them were lacking faith and courage. This made doubters of them. So they gave an "evil report of the land." What they doubted being able to do they never did. And they never entered that land. Joshua and Caleb did not doubt and both entered the "Promised Land."

Memory Gem:

"Thou shalt not bear false witness."

Songs:

"Dare To Do Right," *Primary Song Book*.

Pictures:

"The Twelve Spies," *Bible Primer* (Old Testament), page 58.

Point of Contact:

Once there was an old Indian who one day asked a white man for some tobacco for his pipe. The man gave him a handful loose from his pocket. The next day the Indian came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco." "Why don't you keep it?" asked a person standing by. "I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not yours, give it back,' and the bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No! No! you must not keep it.' So I didn't know what to do; and I thought to go to sleep; but the good man and the bad man kept talking all night, and troubled me; and now when I bring the money back, I feel good."

I am going to tell you of some men who did what the "good man" told them, and some who did as the "bad man" said.

Application:

I am sure we are all like the old Indian. There is something within us that tells us what is right and what is wrong, and it will never let us be happy if we do the wrong thing. Many times it takes a braver boy or girl to do the right thing. I know of two boys who had lots of courage.

One night they were playing ball on the school grounds. They threw the ball too swiftly, and right through a large window it went. The boys were very much frightened, but no one had seen them, so why not hurry home and say nothing about it? This they decided to do. The next day Jack told Ned he didn't feel right about not reporting the accident. Ned said that he hadn't slept very well either. It was hard for them, but they went to the office and told the principal they wanted to pay for the window. The principal and teachers were very proud to have such truthful, courageous boys in their school.

Do you know any story like this? Tell us about it.

Directed Activities:

Teacher, write the following sentences on the board and let the children choose the correct word to fill the blank.

The names of the men in today's story are and

These people were journeying toward

A led them by day.

..... was their leader.

He sent men to look over the

Land of

Some of them were

Two men were

They told the about what they found.

Moses	truth
afraid	very
twelve	brave
Canaan	Caleb
Joshua	the
promised	land
afraid	cloud

A DRY ROD THAT BLOSSOMED

Story 27. For August 21, 1938

Text:

Exodus 28:1-6; Numbers 16; 17.

Objective:

We should love and respect our leaders.

Study of Materials:**A. Outline:**

- I. The Use of Rods and Staffs in Israel.
 - a. The shepherds' use of the staff.
 - b. The king's use of the rod.
- II. The Rebellion Against Aaron and Moses
- III. The Miracle of the Blossoming Rod.
 - a. The rods placed in the Tabernacle.
 - b. The rod of Aaron blooms.
 - c. Significance of this.

B. Lesson Thoughts:

The miracle of Aaron's rod was a sign of God's power to ancient Israel. It was a sign to all that where the Priesthood is there the power of life is. And where the Priesthood is not, there the divine power of life is not. This is what distinguishes our Church from all other churches. In it is the Priesthood with its wonderful power to give life to the organization of the whole Church and to its individual members when they need divine help.

Memory Gem:

We have a part in God's great plan,
So let us do the best we can
To guard our hearts and lives so well
That only love shall in them dwell.

Songs:

"I'll Serve the Lord While I Am Young,"
Deseret Sunday School Songs.
"The Children's Service," *Songs For Little People*, page 32. Danielson and Conant.

Pictures:

Those used for two previous lessons.

Point of Contact:

Take to class a dry, hard stick. One large enough to be used for a staff. Talk with the children about the deadness of the stick. Could it bear fruit? Could it bear leaves? Could flowers grow from it? What then could we use it for? Tell the children we do not carry such things around with us, but at the time Moses lived, people carried shepherds staffs, kings carried sceptres, and many carried rods.

Application:

Let us make a really practical application for this lesson. Before you present this story, speak to your Bishop and Sunday School Superintendent and tell them what you want them to do. Namely, to come into the class

and be presented to the children as men acting in God's name to do His bidding. Tell the children that the Bishop is the father of the ward. He acts for our Heavenly Father to take care of us in whatever way we need him. The Sunday School Superintendent is the leader of the Sunday School. He acts for God to take care of the children and the teachers on Sunday morning. Let each child come forward and shake hands with each of these men.

What can we do to show these men that we love and respect them as our leaders?

Directed Activities:

Make a page for the children's booklet for the names of their Sunday Leaders. If they know their names they will naturally feel acquainted with them, hence a greater love and respect will grow in the children's hearts for these leaders.

REVIEW NUMBER SEVEN

For August 28, 1938

This review is based on stories 23-27. These stories have told of the miraculous dealings of the Lord with ancient Israel from the receiving of the law at Mount Sinai to the blossoming of Aaron's rod. One general objective runs through all these stories,—the great blessings that come to those who obey the law of God and follow the inspired leadership of His prophets. During the forty years' training in the wilderness, Israel had to learn those great truths. When they had learned them, then were they ready to enter the "Promised Land."

These stories are rather difficult to review either from pictures, memory gems, or songs so let us make a group of "surprise" questions that will cover the stories and give all children a chance to participate.

Take a large sheet of paper. Write a question beginning with lesson 23 across the top. Then fold the paper over. Write another question on this blank space and fold that over. Repeat all the way down the paper. It may be necessary to have a sheet of paper for each lesson of this unit. The children love the excitement of unfolding the paper, and finding their question, even though the teacher may have to read it for him. Be sure you keep the objective constantly in mind as you formulate your questions.



KINDERGARTEN



NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR AUGUST, 1938

SPECIAL REVIEW PERIOD

Lesson 36. For August 7, 1938

"Implicit faith with earnest work brings the blessings of heaven." To illustrate this Gospel message we found that each one of the following had abundant faith: the woman who had been sick for twelve long years; the Centurion whose servant was very ill; the brave Pioneers who crossed the plains and the blind beggar who stood just outside the courtyard gate. Faith alone was not sufficient to heal them, however. We find that each one had to do something to help gain the blessing desired. The woman touched Jesus' robe. The Centurion recognized Jesus as his leader and carried out his orders. The Pioneers left their good homes and walked many miles to the great desert land by the Salt Sea. The blind beggar bathed his eyes in the pool of Siloam. Formulate your questions to bring out these points.

Many years ago a wicked king ordered all the boy babies killed. A brave little mother prayed earnestly to our Heavenly Father to protect her precious baby, that he might grow to be a strong man and a faithful servant of God. She made a little basket of reeds and lined it with tar to make it waterproof. She placed it in the river among the rushes where the Princess would find it when she came to bathe. This she did, taking the baby home with her to the Palace. The baby's mother was hired to care for him. God had rewarded her faith and her baby grew to be the great leader Moses, who led the children of Israel to a better land.

Review the songs and gems of last month.

JESUS HEALING THE NOBLEMAN'S SON

Lesson 37. For August 14, 1938

Text:

John 4:46-53; *Life Lessons For Little Ones*, First Year.

Objective:

God blesses those who have faith in Him and His servants.

Songs:

a. "Jesus Loves Me," page 14, *Songs For Little People*, by Danielson and Conant.

b. "Don't You Know," page 7, *Kindergarten and Primary Songs*, by Frances K. Taylor.

Prayer:

By a little child. Class repeat.

Example: "Thank you, Heavenly Father, for the beautiful summer days we enjoy and for the sunshine that helps to keep us so well. Thank you for Thy servants to bless us when we are ill. We ask this in Jesus' name. Amen."

Song Practice:

"Jesus and the Children," page 8, *Kindergarten and Primary Songs*, by Frances K. Taylor.

Rest Exercise:

Today you are part of a glorious August day. A weary traveler, a nobleman, is on his way to see Jesus. As we see him walking, troubled and sad, toward the place where Jesus is, let us try to cheer Him up. George may be the glorious August sun that brightens up the day. Marjorie, Joan, Robert (choose as many as you wish) may be the kind trees along the way to shade the path. Choose others to be the summer breeze to gently blow as the trees bend gracefully before them. Others may be the lovely flowers smiling at him, saying as flowers can, "Be happy." Appropriate music may be played softly as the exercise is engaged in.

Lesson Story:

"Jesus Healing the Nobleman's Son"

Approach:

(Show a picture of a little child attired ready for bed, kneeling before its mother's knee, saying its evening prayer.)

"Little knees should lowly bend

At the hour of prayer.

Little thoughts to Heaven ascend

To our Father there."

How sweet are those little thoughts. They are thankful thoughts and expressions for the good health we have, for our good homes, our loving parents, and for all the blessings we are giving. To be well and happy is about the most cherished of all blessings.

Long ago, there was a little boy who was very ill with a high fever. His father was greatly worried about him. The only one he knew of who could help him is the same One to whom we go each evening as we kneel in prayer each night and morning.

Lesson Outline:

- I. A nobleman has need of Jesus.
 - a. His only son is very ill.
 - b. No one is there able to relieve his pain.
 - c. The father determines to find Jesus.
- II. The nobleman's search rewarded.
 - a. Finds Jesus in a nearby city. Is preaching to crowds of people.
 - b. Pleads with Jesus to come with him. Asks a blessing for his son.
- III. The blessing desired is granted by God.
 - a. Jesus unable to go in person. Tells the nobleman, "Go thy way, thy son liveth."
 - b. Son's health restored at the same hour.
 - c. The nobleman and his family are deeply grateful.

Application:

Perhaps you may know of people who have been made well because they had faith enough to ask the servants of our Heavenly Father to bless them.

Have you ever had the Elders come to your home to bless those who were ill? Tell us about it.

Memory Gem:

"Remember your prayers, little children,
Both morning and evening each day.
The Lord is e'er ready to hear you;
He loves all His children to pray."

Activity Period:

Ahead of time, the teacher has made several pictures or posters of scenes mentioned in this story. These she has mounted on cardboard, after which she has cut them into pieces of various shapes. These pieces are fairly large, since to try to put together difficult puzzles is discouraging to a child. Give the children the pieces of only one puzzle at a time. When that is completed and they can tell you the story of that picture, give them another.

Closing Song:

"Jesus Loves Me," page 18, *Songs For Little People*, Danielson and Conant.

Prayer:

By a teacher.

CHRIST BLESSING LITTLE CHILDREN

Lesson 38. For August 21, 1938

Text:

Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17; *Jesus the Christ*, by Talmage, pp. 475-476; *A Life of Christ For the Young*, by Weed; *Life Lessons For Little Ones*, First Year.

Objective:

Those who love and serve little children grow day by day, nearer to God.

Songs:

- a. Jesus Once Was A Little Child, *Primary Association Song Book*.
- b. Jesus Loves Me, page 18, *Songs For Little People*, Danielson and Conant.

Prayer:

By a little child.

Example: "Thank Thee, Heavenly Father, for Thy love and care. Amen."

Song Practice:

Song for the month.

Rest Exercise:

Let us pretend that we are the little children who went to visit Jesus. We each wash our face, comb our hair, clean our finger nails, brush our shoes and put on clean clothes. On our way to meet Him we pick a beautiful bouquet of flowers. These we give Him with our love.

Lesson Story:

Christ Blessing Little Children.

Approach:

Your song practice and rest exercise may serve very well as your approach to this lesson.

Application:

Have with you pictures of babies and little children. These dear little people are gifts of our Heavenly Father to the people with whom they live. Our baby brothers and sisters are gifts to our fathers and mothers. Before they came to live here on this

earth, they lived in Heaven with our Heavenly Father.

Our Heavenly Father loves little children and so does Jesus. It was He who told us if we want to return to Heaven to live, we must try to be as kind, loving, truthful and thoughtful as little children are.

From the story of "Pollyanna," can be taken incidents such as the missionary barrel, her thoughtfulness of Mrs. Snow, her kindness to Jimmy and her appreciation of Nancy and her Aunt Polly. The counterpart of these incidents can be found in any community and for the most part in the lives of your boys and girls. List for reference the golden rule and the ways in which it is practiced by the children of your class.

Whether we are big or little we can show our Heavenly Father that we love Him by doing kind deeds to others. We will never be too busy or too selfish to appreciate and enjoy what they are doing.

Activity Period:

From magazines cut out pictures of children doing kind deeds. Paste these on poster paper, making a border for your room. All little children are precious in the sight of our Heavenly Father.

Closing Song:

"I Love Thee, Dear Jesus," (first verse). page 22, *Finger Plays and Songs*, by Bertha D. Martin.

FIVE THOUSAND GUESTS

Lesson 39. For August 28, 1938

Text:

Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13; *Life Lessons For Little Ones*, First Year.

Objective:

Seek to learn and obey God's word and His blessings will be manifold.

Songs:

- "Jesus Loves Me," page 18, *Songs For Little People*, Danielson and Conant.
- "Obedience," page 16, *Kindergarten and Primary Songs*, by Frances K. Taylor.

Prayer:

By a little child. Class repeat.
Example: "Thank You, Heavenly Father, for loving us so much. Help us to show

our love for You by being obedient. Amen.

Song Practice:

Song for the month.

Rest Exercise:

We all have little friends and playmates. When they come to see us we call them our guests or our company. We try to show them a good time so that they will be happy and will want to come again.

Today let us take our little friends into our back yards where we will pretend that we have a teeter-totter. With both hands take hold of your little friend's hands. As the music plays ("See-Saw," page 96, *First Year Music*, by Hollis Dann) one child stoops down while the other stands erect. They alternate going up and down as the music rhythm indicates.

When you are tired take your little friend to his chair. Pretend that you are passing him a cookie, for which he will say, "Thank you."

Lesson Story:

Five Thousand Guests.

Approach:

Who would like to count the number of little people there are in our group. (As child counting touches the group members, assist him with the counting if necessary.) Can anyone count higher than that? (Allow several children opportunities to count.)

There are children in our class and in our entire Sunday School. How would you like to have that many people come to visit you all at the same time? At one time Jesus had that many and still many, many more, as His guests.

Activity Period:

Draw pictures of five loaves of bread and two fishes. Your older children might draw the little boy carrying a basket filled with the food as he brought it to Jesus.

Cradle Roll Department

First Sunday, August 7, 1938

Textbook:

Cradle Roll Lessons, by Louise Oglevee.

Class Program:

Gathering Wraps:

Morning Greeting:

Songs:

- "Good Morning, Ev'rybody," page 14,

Finger Plays and Songs, by Bertha D. Martin.

b. "Ring the Bells," page 15, *Finger Plays and Songs*, by Bertha D. Martin.

Prayer:

By a little child.

Example: "Thank you, Father in Heaven, for our Mothers and Fathers and our brothers and sisters. Amen."

Songs:

a. "Family Song," page 74, *First Year Music*, by Hollis Dann.

b. "Prayer," page 74, *First Year Music*, by Hollis Dann.

Rest Exercise:

Play and sing, "A Little Boy's Walk," page 30, *Finger Plays*, by Emilie Poulsson.

Lesson Approach and Story:

Isn't our Heavenly Father kind to us to give us the sunshine, the rain, the flowers, the birds, the animals, our little friends and best of all our fathers and mothers and our brothers and sisters? Sometimes we forget to show Him how grateful we are.

There was once a father and a mother who were very poor. They lived in a tumble down house and had very little food. They did have seven little children, however, and were thankful for them.

One day, their uncle, a very rich man with much money, wrote the father and mother a letter. He was willing to give them a great deal of money, enough to buy them a better house, better clothes and better food if they would give him one of their children to be his own. He would take the little boy to his fine house, give him many, many things that would make a little boy happy. He would belong to the rich uncle. That night after the children were in bed, the father and mother went from one bed to the other trying to decide which one it would be. At each bedside they shook their heads and said: "No, not he." Instead they wrote that they had not one child that they could spare. They thanked him for his kind thoughts, but loved their children too much to part with even one of them.

I believe that Father Jacob must have felt just that way about his twelve sons. Imagine how unhappy he was when he thought that he would never see Joseph again.

He did, however. Our story today tells "How the Brothers Found Joseph." (Lesson 45.)

Activity Period:

Pretend to be the brothers coming for wheat. Take small paper sacks, put some wheat in each. Have "Joseph" pass the wheat to them. He is kind to them even

though they had been so unkind to him. (Returning good for evil.)

Song:

"I Like Little Pussy," page 64, *Kindergarten and Primary Songs*, by Frances K. Taylor.

Pass Wraps:

Closing Song:

"God Made Us All," page 22, in *Finger Plays and Songs*, by Bertha D. Martin.

Prayer:

By a teacher.

Second Sunday, August 14, 1938

Textbook:

Cradle Roll Lessons, by Louise Oglevee.

Songs:

a. "Good Morning Ev'rybody," page 14, *Finger Plays and Songs*, by Bertha D. Martin.

b. "Prayer," page 74, *First Year Music*, by Hollis Dann.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father, for our fathers who do so much for us. Amen."

Songs:

a. "Daddy's Homecoming," page 38, *Kindergarten and Primary Songs*, by Frances K. Taylor.

b. "The Family," page 15, *Child Land In Sunday School*, Jones and Barbour.

Rest Exercise:

Dramatize things we can do to help father, as suggested by the children.

Lesson Approach and Story:

Have with you pictures of fathers engaged in various occupations—a farmer father, an auto mechanic father, a father who drives a truck or one who is a professional man. Each of these fathers works hard to provide a good home, good clothes and good food for his children. Stimulate these little folks to tell of the many kind things their fathers do for them.

Long ago Joseph had a father whom he loved dearly. His father had been very kind to him. When Joseph became a man he had an opportunity to be especially kind to his father and his brothers. Our story today tells us what he did. (Lesson 46, "Joseph and His Father.")

Activity Period:

Make a scrap book, using brown wrapping paper. In it paste magazine pictures

that have been found by the children, showing different things that we can do to make our fathers happy. Print on the outside of the book the title, "Helping Father."

Closing Song:

"When My Father Goes Away," page 73, in *Songs For The Little Child*, by Baker and Kohlsaat.

Third Sunday, August 21, 1938

Textbook:

Cradle Roll Lessons, by Louise Oglevee.

Songs:

a. "Good Morning Ev'rybody," page 14, *Finger Plays and Songs*, by Bertha D. Martin.

b. "Three Rules," page 13, *First Year Music*, by Hollis Dann.

Prayer:

By a little child.

"Thank you, Father in Heaven, for this beautiful world. Help us to be busy and happy always. Amen."

Songs:

a. "The Honey Bees," page 53, *Finger Plays and Songs*, by Bertha D. Martin.

b. "Happy Summer Time," page 36, in *Child Land In Sunday School*, by Jones and Barbour.

Rest Exercise:

"The Counting Lesson," page 56, *Finger Plays*, by Emilie Poulsson.

(A number of children might join together in forming a circle to represent the Bee-Hive. Those representing the bees would be on the inside, flying out as the song is sung.)

Lesson Approach and Story:

Have with you pictures of many flowers. Have the children name them. If you know flower songs, sing them as the flowers are named by the children.

In addition to being beautiful we love flowers for their sweet perfume. Bees like them for the sweet honey that is hidden deep down in the bloom. It is their food. It was also food for a servant of our Heavenly Father once. (Lesson 47, "Some Bees That Helped.")

Activity Period:

With crepe paper of various colors and a little wire, artificial sweet peas can be made easily. Take a small oblong piece of paper, wrapping the wire around the middle of it. Flare both ends of the crepe paper, turning them so that both face the same way, one on top of the other.

Song:

"Sweet Pea Ladies," page 30, *Songs of the Child World*, Vol. 2, Riley and Gaynor.

Closing Song:

"God Made Us All," page 22, in *Finger Plays and Songs*, by Bertha D. Martin.

Fourth Sunday, August 28, 1938

Textbook:

Cradle Roll Lessons, by Louise Oglevee.

Songs:

a. "Good Morning Ev'rybody," page 14, in *Finger Plays and Songs*, by Bertha D. Martin.

b. "I Love Thee Dear Jesus," page 22, in *Finger Plays and Songs*, by Bertha D. Martin.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father, that we are well and strong. Amen."

Songs:

a. "I Like Little Pussy," page 64, in *Kindergarten and Primary Songs*, by Frances K. Taylor.

b. "The Heart Garden," page 63, in *Kindergarten and Primary Songs*, by Frances K. Taylor.

Rest Exercise:

"Fly Little Bird," page 194, *Kindergarten Plan Book*.

Lesson Approach and Story:

How many of you were kind to your mother this morning? Tell us about it. Did you hang up your own clothes, put your toys away, and pick the papers off the floor before you left for Sunday School? That is one way of being kind. When you watch the baby for her you are being kind.

If our little friends get hurt, we will help them, but we will not laugh. That is being kind.

There was once a good King David who was especially kind to a little boy. (Lesson 48, "A Lame Prince.")

Activity Period:

If possible go with the children to take flowers to someone who is lame or sick.

Make a scrap book or a puzzle to send to someone who is absent from Sunday School.

Closing Song:

"Good-Bye Happy Children," page 58, *Child Land In Sunday School*, Jones and Barbour. (Substitute the words, "Next Sunday" for "Tomorrow.")



THE FUNNY BONE



"The essence of humor is sensibility; warm, tender fellow-feeling with all forms of existence."—Carlyle.

Poor Man!

The anxiously expectant father had been pacing the room nervously biting his nails, when the nurse appeared with the news that he had a baby daughter.

"Thank the Lord, it's a girl," said the father. "She'll never have to endure what I have gone through."

Where to Find Business

The preacher was finishing admonishing his flock on the evils of avarice: "And remember, my friends, there will be no buying or selling in Heaven."

Whereupon a man who sat in the back seat was heard to grumble: "That's not where business has gone, anyway."

Slow Returns

Doctor (inquiring after a boy who had swallowed a half dollar): "How is the boy today?"

Nurse: "No change yet."

Practice Makes Perfect

Doctor: "You cough with greater ease this morning, I see."

Patient: "Why shouldn't I? I've been practicing all night."

College Humor

Waitress Lulu: Don't you like your college pudding, sir?

Kickbush: No, I'm afraid not. There seems to be an egg in it that ought to have been expelled.

Careful, Bud

"Last night I dreamed I married the most beautiful woman in the world."

"How lovely. Were we happy?"

"Sweetheart, if I'd known that tunnel was so long, I'd have given you a kiss."

"Gracious! Wasn't that you?"

Oh, Cruel Woogy!

Boogy: There was a time when people used to say I had more money than brains. They can't say that any more.

Woogy: Why not?

Boogy: Because I'm down to my last dime.

Woogy: Yes, but you've got the dime, haven't you?

Father Just Made It

"Dad, what does a volcano do with lava?"

"Give it up," said father.

"That's right," said Willie.

Not Reassured

Chester, age three, was afraid to go into a dark room. His mother, trying to assure him that there's nothing to be afraid of, said, "Always know there's an angel in all the dark rooms."

Chester, not quite satisfied, replied, "But it would scare me just as bad to see an angel as anything else."—*Parents Magazine*.

Teacher: "Johnny, can you tell me what a hypocrite is?"

Johnny: "Yes'm; it's a boy who comes to school these days with a smile on his face."

Wragg: "So Chubbwitt's stenographer has left him. What was the reason?"

Waffle: "She came into the office one day and caught him kissing his wife."

Three Times And Out

"Why don't you attend church?" asked the minister of the non-church-going man."

"Well, I'll tell you, sir. The first time I went to church they threw water in my face, and the second time they tied me to a woman I've had to keep ever since."

"Yes," said the parson, "and the next time you go they'll throw dirt on you."

Tell Me, Plase?

Pat called on the priest and said: "Father, can I ask a question?"

"Sure, Pat," said the priest.

"Well, Father," said Pat, "I know all about Shrove Tuesday, Ash Wednesday and Good Friday, but phwat the divil is Nut Sundae?"

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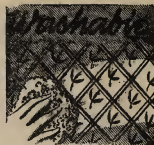
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